# Aime at an Up-ſhot
## FOR
## INFANT BAPTISME
## BY THE GOOD WILL
# OF CHRIST,
## AS
## Prieſt, Prophet and King,
## To fill the earth with his Glory.

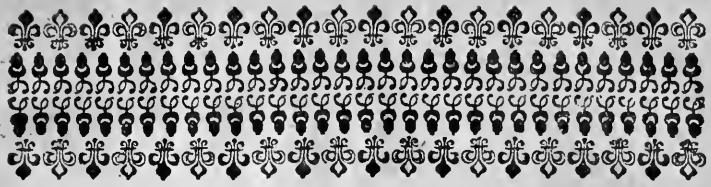
By *Henry whiſtler*, Bac. Theol.

REVEL. VI. VERSE II.

*He that ſate on the white horſe had a bow, holy, ſwift ſpeed of mercy for ſmall and great.*

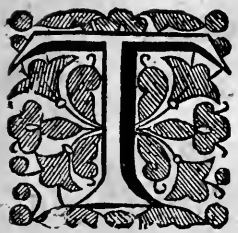
LONDON,

Printed by *W. Wilſon*, for *Thomas Paybody*, dwelling in Queenes Head Court in Pater Noſter Row, and are to be ſold by *Thomas Underhill* at the Anchor and Bible in *Pauls* Church-yard, neer the little North door, and *John Ridley* at the Caſtle in Fleet-ſtreet. *Anno Dom.* 1653.



*CHRIST the best Archer,*
*his sure Covenant the bow,*
*Infants his blest arrowes,*
*destined here below:*
*By his right hand,*
*in faithfull-Church-prayers of love,*
*With gratefull hearts,*
*to the Glory of God above:*
*God of Grace, hope,*
*as well as joy in his Gospell;*
*At Baptism in Christ,*
*of Infants guard chief Angell.*

To the Glory of God in the Highest, for more abundant blessings, on the High Ho^ble Generall CROMVVELL His Excellency, Chancellour of Oxford University.



*Oward quieting about spirituals the universallity of the* Commonwealth of England, *at Baptismall Entrance into the Kingdom of Christ, without Barre against the Young Infantrie, whom in providence, Our Almighty Lord God of Hosts admitteth under his Ensigne, in the Militant Church, upon Fathers faithfull Engagement among Auxiliarie Reserves, in Expectative seasons of Gratious Agency, toward planting unto perpetuity, and defence*

*of*

*of Gods City: For preſervation of whoſe freedom of holy Right herein, againſt Advances of Oppoſit unpitty. That their yet ſpeechleſs innocence may (after accuration of Eloquence in variety of languages with Libraries) conſerve your Excellent Fame unto Poſterity, by their Gratitude allaying beſt, Succeſſours hearts: in Approache sof their kinaly growth, to walke over the Graves, and talke over the Stories of predeceaſing age.*

With prayers of Chriſtian ſincerity for health, and whatſoever is bleſſed in God's mercifulneſs,

To Your Honour

*Very awfully preſenteth this obſervant Humble Senior*, Henry Whiſtler.

The 56. yeare ſince his firſt Studies in Trinity Colledg Oxford.

# THE LORD GOD OF GLORY SHINE OUT, ALL PERFECTIVE AIDES OF GRACE, UNTO THE Honourable in Councill, FOR Propagating his GOSPELL.

*By supreme Authority of the Commonwealth of* England, *where Truth hath freedom at the doore,*

OF

Equall audience, open in hope for holy Scripturall evidence, in triall of Infants Right, to Baptismall grace, and co-heritance by Christs ordinance: (after modest enquirie with conscience, under spirit of dutie) to this humbly supplicating aged Minister of Christ, *Henry Whistler.*

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*Christ*

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*unitive*

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Infant

# Infant-Baptism blessed in all the Offices of Christ, our *Priest*, *Prophet*, and *King*.



## CHAP. I.

### *Christ fulfilled what Priests of* Levi *figured for Baptizing Infants.* Number 1. *Sanctifying*, Number 2. *Redeeming*, Number 3. *Blessing them.*

#### NUMBER I.

THat all the Tribes of *Israel* might be Sanctified as one Mysticall Man, the younger of every Family in Sanctification of the first-born from their Infancy, the first-born in the Levites that appeared for them, the Levites in their High-Priest, their High-Priest in the Sanctification of them All by dependance in Truth on Christ the Mediator of the new Covenant; In which we are come to the Church of the first-born, whose names are written in Heaven. *Heb.* 12.

*Chap.* 1. *Numb.* 2. All the members therefore of the true Church, in that privilege of the first-born, were either Sanctified in their Infancy, or did help toward Sanctication of other Infants, or both, with Holy, blessed, indeavours, as themselves had been Sanctified by the help of others, and all in Christ the first-born of the dead, (*Revel.* 1. 5.) at his Resurrection, for raising us up, Great and Small, (*Revel.* 20. 12.) The vertue of which his Death and Resurrection he convayeth by his Ordinance of Baptism, Sanctifying and Clensing his Church with the washing of water, by his word, (*Ephes.* 5. 26.) his word of promise, in truth of his own will begetting us, *Iames* 1.

## Number II.

THe first-born were to be Redeemed: All from a Moneth old and upward, by the Levites in their stead, appearing before God in the Services of his Sanctuary (figurative of Christ our Temple) interessing Small and Great in the fruits of his Holynesse for sanctification by the workes of Holy Ministers. *Numb. chap.* 3. 40, 45, 46.

Whether they were redeemed by the Vicarage of a Levite, or (for want of such peculiar help) by a ransome for neighbourly Levites assistance Ordained of God, It was Ceremonious engagement for partaking in the Redemption of Christ, who was made under the Law to Redeem them that were under the Law: But Infants were under the Law, to which they were bound when circumcised, *Gal.* 5. And from which they were redeemed by the blood of Christ, the true Sacrifice and Ransome, figured by the blood of the young Pigeon or Turtle; Mysticall

of

of love, to preſerve, or happily recover the divided *Chap.* 1.
unto unity, laid each peece (in Hebrew, each man) *Numb.* 2.
in order one againſt another (*Gen.* 15.10.) ready for union of all at laſt; by the Spirit like a Dove; the Dove not to be divided as others, but by the Sacrificers nail, in ſo ſlow oblation to mind, how unarmed, God made him unapt for cruelty; receiving a like ranſome from every one numbred (*Exod.* 30.) that he might pray for them as every one equally redeemed by the blood of Chriſt, figured by the blood of the Pigeon, young, for the young Children intereſſed in the Sin-offering after Childbirth, whereby the guiltineſſe of *Adams* ſinne (as the Publique Truſtee for man-kind) originally tainteth Children, as their Sin: Sin needing the Saviour; behold the Saviour at need.

*Jehovah* (God the Son) entring covenant with *Abraham*, that he would by ſheding blood at his Circumciſion be bound to the greater blood-ſhed at his death: as the promiſed ſeed of *Abraham*, in whom all Nations and Families might be bleſſed. He that is Circumciſed, is a debtor to do the whole Law (*Gal.* 5) but Chriſt chiefly (*Gal.* 4) made under the Law, that wee might receive the Adoption of Sonnes, and becauſe yee (Galathian-exemplary Gentiles) are Sons, God hath ſent the Spirit of his Son into your hearts, the ſame Spirit of Adoption, calling God Father, as Children of his Covenant in Chriſt through his blood, which as a Sin-offering he ſhed at his death, as he was bound in that Covenant of blood, mutually ſhed at the Circumciſion. His Circumciſion binding him as debtor, in that a Surety to redeem them by the Sin-offering of his

*Chap.* 1. *Numb.* 2. uttermost blood, and their blood-shed in Circumcision (as the Seal and token of Covenant) binding them bodily to depend on that his Redemption as his Circumcised Covenanters: both small and great, as well of the Gentiles as of the Jewes, *Exod.* 12. 48, 49. And the stranger upon condition of Circumcising his male-Children, he was accepted with them into the Covenant, or else not.

As for the outward, so for inward Circumcision of the heart, most valued, and chiefly, therefore ordained in the Covenant of God (*Deut. Chap* 29. 10.) *Yee stand this day all of you before the Lord your God: your Captains, &c. your little ones, your wives, and thy stranger in thy Camp: that thou shouldest enter into Covenant with the Lord thy God, and into his Oath, that the Lord thy God maketh with thee this day: That he may Stablish thee to day to be a people unto himself, and that he may be unto thee a God, as he sware unto thy Fathers. Neither with thee onely do I make this Covenant and this Oath; but with him that standeth with us here this day before the Lord our God, and with him that is not here with us this day* ]

A Rule of equity for the future also, binding Parents, (Jews, and Gentiles) to engage their young Children under Covenant with God; and in that Joynture with the Little Ones the Lord God addeth his promise to circumcise their hearts, and the hearts of their Seed. *Deut. Chap.* 30. 6.

If any would restrain the Goodness of God herein onely to the Secret ones of Gods eternall preelection,

The word of *Moses* may prevail at the end of the twenty ninth of *Deut.* [ *Secret things* —— *to the*

*Lord*

*Lord our God: but those things which are revealed, unto us and our Children for ever*, and that at the end of the 30th *Chap.* [ *I call Heaven and Earth to Record this day against you — I have set before you life and death, blessing and cursing: Therefore choose life, that both thou and thy Seed may live.* *Chap.* 1. *Numb.* 2.

In awfull hope of Gods assistance under his Divine eternall providence, it is his Servants humble duty to choose the good proposed with promise of a blessing, and to abstain from evill in fear of the curse threatned.

This duty bindeth Parents to choose good for themselves and for their Children, even their seed, to include them at the lowest foundation of blessing under the Covenant of God.

Thou and thy Children shall obey with all thy heart, *Deut.* chap. 30.2. thy heart obeyeth for them, and chooseth good for them, and deriveth the blessing unto them.

Yea stand this day all of you before the Lord your God — *your little ones* — that thou shouldest enter into Covenant with the Lord thy God, and into his Oath which the Lord thy God maketh with thee this day: that he may establish thee to day for a people unto himself, and that he may be unto thee a God. Remember this Record of Heaven and Earth for litle childrens right by Covenant to live by their fathers choyce of life and blessing for them amongst the chosen people in this their standing (outward) with their litle ones as the people of God chosen on purpose for the glory of his faithfulness in truth and mercy: *Iosbua* conducted them every one to the land of promise; a pattern of Christs Kingdome

*Chap.* 1. *Numb.* 2. under his new Covenant of Grace; appertaining unto them as the trnth in Spirit to circumcise their heart, and the heart of their Seed to love God, by vertue of that promise made, *Deut.* 30. 6. unto them while with their litle ones as Gods people under his Covenant and oath: not onely for that time, but for the future at their returning by repentance, yet still in acknowledged verification of the blessings and cursings as set before them in that their standing before God in covenant with their litle ones, and the stranger and his litle ones also with them: in whose favour the solemn Psalm. *Deut.* 32. hath an express clause inviting the Nations to joyn with that people of God in such holy constitution for young & old, under promise of inward Circumcision, as well as outward, solemnly performed again at entrance into the promised land for renewing the Covenant with God. It is often times called cutting a Covenant, in as much as betokened by cutting, at other times, cutting Beasts, but in this the persons were cut in token of Gods right unto them, and their right unto God the Sonne by covenant of mutuall cutting in their flesh as his, and his flesh as theirs, given in his love unto death, for their redemption.

The Fem was concerned as (in desire) one, in Spirit, Circumcising the heart: which Circumcision of the heart is so acceptable, that thereby the Male becometh as Feminine in grace of marriage union with our Saviour; intended in that Circumcision of heart unto his love, *Deut.* 30. 6. promised to the Seed (Male and Female as one at the beginning of life) in the heart of their Seed; to be perfected in Gods

Gods good time, by his good Spirit, without which that inward moderation of heart cannot be wrought; on the contrary, their adversaries the *Canaanites* hearts melted, neither was there Spirit in them any more, after the waters of *Iordan* had yeelded passage unto the faithfull *Israelites* with their little ones. The wisdom of God the Lord of Hosts hath also recorded there (in the fift Chapter of *Joshuah*) that all the men of war wch came out of *Egypt* were consumed, according as God had sworn, for distrusting Gods performance of promise about their little ones, except *Josshuah* & *Caleb* well-spirited witnesses of Gods truth, in mercy causing their little ones and all born after the departure out of *Egypt* to be there circumcised and blessed into possession, at that mysticall blest passage through *Jordan* where the *Israelites* and their little ones, and Strangers and their little ones, being conjoyned in Covenant with God, and that Covenant being outwardly sealed by Circumcision, under promise for circumcising the heart, which must be by the Spirit, there to shew the readiness of the Spirit to be given and to yield the glory to the true giver, at that place, as there was opened the land of promise, the heaven opened, and the holy Ghost came down in likeness of a Dove when at that place Christ did chuse to be baptised among others in *Jordan*, that all the duties of this mystery might blessedly be conjoined in him and in his grace.

*Chap.* 1. *Numb.* 2.

*Abraham* by Circumcision, as *Jacob* by halting, lessned in body, raised up faith to the better in heart by the Spirit which Christ ordained for a perpetnall duty by Covenant of the Spirit (holy christi-

an

*Chap.* 1. *Numb.* 2. an morality ) though exchanging the sign of outward Circumcision ( in pitty to spare the least drop after his own sufficient bloodshedding )for the water of Baptism, to mind washing and purifying the heart under the new covenant of the Spirit, for Jewes and Gentiles and their little ones, that they might with one mind and one mouth glorifie God, as the blessed Apostle perswadeth, *Rom.* Chap. 15. 6. And for setling this joynt, observe how he there addeth [ *That Jesus Christ was a Minister of the Circumcision to confirm the promises made unto the Father, and that the Gentiles might glorifie God, as it is written* —— *Rejoyce ye Gentiles with his people* —— *And again* Esaias *saith, a root of* Jesse *shall rise to raign over the Gentiles* ] All which favoreth his little ones interest, if ye note

First, That Christ confirmed the promises made to the Fathers: which comprehended little ones with them.

Secondly, That the Gentiles were alike comprehended with their little ones.

Thirdly, That the places of Scripture here alleged for proof thereof, also teach the little ones; that ( at the tenth verse of this fifteenth Chapter to the *Romans* ) being the very clause which God prepared in that solemn Psalm *Deut.* 32. for invitation of the Nations to joyn with the *Israelites*, as then with their little ones constituted the people of God by Covenant under his promise, to circumcise their hearts, and that other proof alleged out of *Esaias* for Christ out of the root of *Jesse* to reign over the Gentiles as Ensign for their submission

sion to the Kingdom of God at Baptism, hath express mention of Sucking Children, to be further opened in season about Christ as King. *Chap.* 1. *Numb.* 3.

Fourthly, this is all in vertue of the Circumcision in heart by the Spirit whereof Christ is Minister.

Accordingly behold the spirituall Circumcision of the Gentiles hearts at their Baptism, *Colos.* chap. 2. 11, 12. *In Christ yee are circumcised, and buried with him in Baptism.* The Holy Ghost there teaching, that the baptized are circumcised as it were on purpose to countenance the right of Gentiles (old and young) unto the promised Circumcision of their hearts as appliable unto them at Baptism, the old and young having right in the death and buriall as the redeemed of Christ, by the price of his bloody sacrifice to pacifie God towards them. And with his prayers (as incense) appearing before God in the Heaven of Heavens (true high-Priest in the Holie of Holies) presenting the memoriall of his blood-shed, and bearing their memoriall, as did *Aaron* on his shoulders, and on his breast-plate, in love to small and great. *Who is he that condemneth? It is Christ that dyed, yea rather that is risen again: who is at the right hand of God, who also maketh intercession for us*, Rom. 8. For whom he prayed on Earth, *John* 17. 26. even for all that shall beleeve on him in any generation at any time unto the worlds end; praying for such as are unborn, the new-born are included also for accomplishment of what by the same Spirit his father *David* beleeved, *Psalm.* 115. 12, 13. *The Lord will bless the house of Israel, he will bless the House of Aaron, he* *Num.* 3.

 *will*

Chap. 1. Numb. 3. *will bless them that fear the Lord both small and great.* He telleth how he blesseth the house of *Israel*, in that he blesseth the house *Aaron* as appointed to bless in his name them that fear the Lord. *Deut.* 21. 5. *The Priests, the Sonnes of* Levi, *shall come near, for them hath Jehovah thy God chosen to minister unto him, and to bless in the Name of the Lord*, as then they were (the small with the great) when all the Children of *Israel* were in that well-ordered Army, young and old, the Priests, *Aaron* and his sons, were appointed to bless them thus, *Numb.* chap. 6. *Jehovah lift up his face upon thee and give unto thee peace. And they shall put my name upon the Sons of Israel, and I will bless them*

Here is a threefold Relative unto Christ, First, As *Aaron* and his Sons were all figures of Christ his Priesthood.

Secondly, For that it was his face in which their blessing was to be fulfilled, 2 *Cor.* 4. 6. *Ephes.* 1. 3.

Thirdly, Because his fulfiling of that Benediction (in putting the name of God upon the Children of *Israel*) was at their Baptism, in the name of the Father, and of the Son, and of the holy Ghost.

CHAP.

## CHAP. II.

Chap. 2.

*Christ a Prophet for teaching Infants Baptized.* Number 1. *The least to bee taught of God.* Numb. 2. *Mens duty to Seal Infants under Covenant, and afterwards to teach them.* Numb. 3. *Christ to be like* Moses, *appliable to Infants Baptized.*

Numb. 1.

### NUMBER 1.

THat expreſs tenour of the new Covenant (*Iſaiah* chap. 54. 13. *All thy Children ſhall be taught of the Lord*, applied in the Goſpell of *John* chap. 5. 25.) *The hour is comming, and now is, when the dead ſhall hear the voyce of the Sonne of God, and they that heare ſhall live*; which is true both of the dead in body to revive at the laſt reſurrection, and of the dead in Sinne to revive by the firſt reſurrection unto the life of grace; of both which Chriſt affirmeth there, as appeareth of the laſt reſurrection in the words following; but of the firſt reſurrection in the words preceding, *Verily, verily, hee ſhall not come into condemnation* (for the future) *but is paſſed from death to life* (for the preſent) and *hath everlaſting life* begun in him, Grace beginning glory, and Glory finiſhing grace, every part of everlaſting is everlaſting: the earneſt of the Spirit is an immortall Seed though

*Chap.* 2. *Numb.* 1. not appearing first in Little ones: yet that Seed hath life begotten by God the Son, that is the All-quickning word, as easily raising the Children by the voices of his servants (*Elias* and *Elisha* figures of him their Lord) as other men were raised by him, as easily giving life of the Spirit as restoring life of the body, whether to young or old; his Allmighty power equally can give life in death to make the dead hear, though their audience be not equall in outward operation; the act of creation is the same in vertue of life to the one in the Seed and root, to the other in the fruit, of hearing and beleeving. *Jeremiah* cap. 31. 33, 34. This is the Covnenat that I will make in those dayes, they shall all know me from the least unto the greatest. Admire the method of this Doctor almighty, from the least to the greatest, indefinitely from the least, for the manner dispute not with God, Who to pose *Job* chap. 38. asked, *Hast thou entred into the Springs of the Sea? Hast thou walked in the search of the deep?*

Gods mercies unsearchable: his unspeakable gift, 2 *Cor.* 9. 15. bringing joy unspeakable in change from Gods wrath to the Covenant of love in his appointed Seasons of good pleasure. At the presence of Christ in conception, the Babe exulted, that was to be the Baptiser; hope for baptised Infants through his ministery of the Spirit; when their sins are to be forgiven, as in the next words of the New Covenant about the Least: [*I will forgive their Iniquity*] You will say it is a conversion by preaching; read the words again. It is a transcendent way of teaching ascribed unto God and not to

Men

Men [ *They shall teach no more every man his brother* ] *Jer.* 31. 1 *John* 2. *Yee need not that any man teach you, but as the same annointing teacheth you.* The holy Ghost a fountain of Unction spiritu-all and heavenly wind entereth as hee will; At Baptisme introducing elder men like New-born babes; the babes then are included; as when *Gen.* chap. 47. 13. *Joseph* fed his Father and Brethren as a little Child is nourished, the little ones also were nourished: So Christ in comparison of the Elder to a little includeth the Little one in his School of hope: if then without effect, it may be not without affect of his Fatherly mercy, who calleth those things which be not, as though they were, because they shall be. *Rom.* 4. Where the *Gentiles* are taught after the Example of *Abraham* to beleeve in hope, God glorying therein to be trusted as God of hope whose promise wanteth not effect in due season of mercy promised for a thousand age after age, and in his new Covenant express to teach the Least either then or at the age of Understanding, when (after the peoples petition *Deut.* 18) the Lord teacheth them by Man: The Man Christ as Prophet appointeth speciall regard of Infants, as his, by Covenant under seal, binding them to knowledge, but in their future opportunitie whether *Jewes* or *Gentiles*. Exod. 13. 14. 16. *It shall be when thy son asketh thee in time to come, saying, What is this? that thou shalt say unto him, &c.* Deut. chap. 6. 7. *These words which I command thee this day shall be in thy heart: and thou shalt teach them diligently unto thy Children, and thou shalt bind them as a sign upon thine hand, and they shall be as*

*Chap.* 2. *Numb.* 2.

*Numb.* 2.

*Front-*

*Chap. 2. Numb. 2.*

*Frontlets between thine eyes, &c.* Deut. 29 .30. And the wives with the Little ones entring Covenant with the Lord, The Lord saith, Chap. 31. 12. and 19. *Gather the people together, men women and Children, and thy Stranger that is within thy Gates, that they may hear, and that they may learn, and fear the Lord your God: Now therefore write yee this song for you, and teach it the Children of Israel:* parts of which song (*Deut.* chap. 32.) are repeated in the new Covenant, as *Rom.* 10. 8. 9. and chap. 12. 19. and chap. 15. 10. On purpose for invitation of the Nations to joyn with the *Jewes*, as the Lord then directed for our Learning. Learn we therefore to bring our young Children into Covenant with the Lord, binding them to the duties which they are afterwards to learn, as the young Children brought through the waters of *Iordan* into the Land of promise were sealed with Circision, in token of the Covenant obliging them for the future to learn Gods Commandments plainly written upon twelve Stones taken out of *Iordan* by twelve men chosen out of the Tribes, as the Lord commanded *Ioshua* ch. 4. who thereupsaid, *When your children ask their fathers in time to come saying, what mean these Stones? Then yee shall let your Children know: for the Lord God dried up the waters of* Jordan *untill yee were passed over, as the Lord God did the red Sea* (baptising the young as well as the old in figurative mystery) *That all the people of the earth may know the hand of the Lord that it is mighty, that ye might fear the Lord your God for ever.* What was for ever unto them in figure, shall find a truth in the Church of Christ figured by that Land of promise.

For

For that Christ was to be a Prophet like *Moses*, *Chap.* 2. so to teach and bless them, in blessing and teaching *Numb.* 3. their Children.

And that they whom the great Prophet (like *Moses*) herein blesseth under such Ordinance of his Prophetique Office in time of his new Covenant are to receive the blessing in his name with the token of his Covenant at Baptism, that for his sake, in his fear, his bride the Mother-Church may shew the bowells of her love to them, Parents their love, Brethren their love, in prayer, care, and needfull help toward them, as known to be his, in that signed with his seal, to the glory of his infinite wisdom and almighty power in helping the weak and simple, as dearly purchased as the greatest, and accepted in his free mercy, which here seemeth to be revealed on purpose by the holy Ghost in application of the blessing of that great Prophet to the baptized, *Acts* chap. 2. and chap. 3. as it were to shew his will for their baptizing, whose teaching he provideth for, Great and Small.

CHAP.

## CHAP. III.

Numb. 1. *Infants bound to convert, bless'd in converting whensoever.* Numb. 2. *Infants Children of the Covenant.* Numb. 3. *Infants children of the Prophets.*

### NUMBER I.

OF the Small you doubt, by reason of the last verse, *Chap.* 3. *God having raised up his Son Jesus, sent him to bless you, in turning every one of you from his iniquity.*

Ἐν τῷ ἀποστρέφειν: This Article (τῷ) reacheth as far here as the same Article *Tit.* 2. 12. ἐν τῷ αἰῶνι, the whole life of man in this world being called *this now*, wherein we ought to turn from worldly desires, to live soberly, justly, and Religiously, whensoever the grace of God so turneth us: (ἐν τῷ) in this turning may be verified Christ his Prophetique blessing; a Prophet looketh upon every season of time, past, present, or future: *Moses* in the spirit of Prophecie wrote of the beginning, and the great Prophet was in the beginning, yea he was both beginning and end. The sense of this word Prophecie (prospecting the future in best propriety of speeh) his truth (as a Prophet in sense of his blessing now) is not onely for now, but also for future opportunities in turning from sin.

Christ

Chriſt the ſame yeſterday, to day, and for ever; his word of Bleſſing the ſame by his Omniſcient Wiſdom; and Omnipreſent Excellency, at all times which either were preſent, or are, or ſhall be preſent hereafter: his bleſſing was ἐν τῷ ἀποτείφειν when Repentance was preached by *Iohn Baptiſt*, and by Chriſt, when Chriſt prayed on the Croſs, when he aroſe and departed at his Aſcenſion, bleſſing his Apoſtles Commiſſion, with authority to bleſs all future generations to the worlds end in his Name, by baptizing them with the baptiſm of Repentance to turn from ſin, though in event, their turning from ſin be afterwards in any year, month, or day of their life, after they have with *Peter* denyed Chriſt, or walked contrary to Chriſt, in errour, ſchiſm, uncharitableneſs, unrighteouſneſs, uncleanneſs, Idolatry, covetouſneſs; from which a time of returning by Repentance, is allowed unto ſuch, as have thought, willed, and done contrary to Chriſt after their baptiſm. The Covenant of baptiſm holding out ſuch expectative grace of Repentance, would you for expectation of grace deny the Covenant of baptiſm unto ſuch as never have done, willed, or thought contrary to Chriſt, who can in any moment bleſs for everlaſting, as he moſt lovingly provided from everlaſting? and dare you forbid bleſſing in his Name for the future, without his expreſs word? yea, againſt his word, helping againſt you by many notables in the very Text, which with good Coherence, are enough for Application of Chriſts bleſſing againſt you, unto the little ones baptized in his Name, *Acts* 3.

*Chap.* 2. *Numb.* 1.

1. Beſides that, to the baptized are applyed the

*Chap.* 3. words of *Moses*, when he spake of Parents duty to
*Numb.* 2,3. teach their Infants, when they should afterwards be able to learn.

2. The great Prophet was to be like *Moses*, that had such care of Children.

*Numb.* 2. 3. The holy Ghost calleth that Prophet τὸ παιδία, the child Jesus, to mind how the Covenant was sealed unto Jesus a child, in regard of Childrens salvation.

4. As the Parents are included in the seed by fœderative correlation, what is said of the seed, *Gen.* 22.17. is expounded of the Parents, *Heb.* 6.14. so what was promised to the Father, *Gen.* 12. 3. is expounded of the seed here, *Acts* 3. 25.

5. *Abraham* is named, whose Covenant included his young son *Isaac*, and *Isaac* is named here, whose Covenant included his son *Jacob*, and *Jacob* is named, whose Covenant of blessing included his sons also: these are named as examples for all other Covenanting Fathers to include their Families, that the blessing might so be communicable through the earth unto all Families, called here πατρίαι, from the Father-hood, which hath right of including his Infants under the Covenant of blessing, to be taught as they should be able to learn.

*Num.* 3. 6. The baptized (here capable of the blessing in that Prophets name) are called *Children of the Prophets*, as their style usually verifyeth the blessing of the future time in the words of the present or preterit, to assure, what is in Gods Name affirmed by his servants the Prophets, as if it were already performed; in which sense Preaching the Word, in administration of the Sacraments, aptly may be called Prophesying.

So

So the preaching *Jew*, and the preaching *Gentile*, Gods two Witnesses said to Prophesie *Rev.* 11. and *Rev.* 12. 16. are said *Pascere* to feed, implying their Pastoral duties in Administration of the Word with the Sacraments. *Chap.* 3. *Numb.* 3.

2. As the Prophetique word expressing Infants sucking at the breast, as meant in the Promise to be applyed by baptism elsewhere noted, by comparing *Ioel* 2. with *Acts* 2.

3. As the Prophets own Infant-sons, sealed among the Disciples, to be signes of what Christ would have done in his brotherly-kindness, elsewhere argued more largely, by comparing *Isaiah* 8. with *Heb.* 2.

4. Children of the Prophets, to learn this (with other things) which they fore-tel about admission of Infants among the blessed.

7. The words here *Acts* 3. 23. are so cited from *Deut.* 18. 18. with conjunction of other words from *Gen.* 17. 14. that include Infants, as well as those of riper age; assuredly, the wisdom of the holy Ghost would teach somwhat by this notable conjunction; what other cause, if not interesting Infants as well as others under the Covenant-blessing (by this great Prophet here) in fear of danger to be cut off for contempt of such his Covenant-blessing? danger under the New Covenant as under the Old, which threatens also Parents, as deserving to be cut off, if they (through contempt) engaged not their Infants under the Covenant of blessing by that great Prophet; danger threatned to the soul, argueth these words, (*Gen.* 17. 14. as repeated *Acts* 3. in time of the new Covenant) to concern the salvation of the

*Chap.* 3. *Numb.* 3. soul, for which Almighty God tyeth us to means when they may be procured, though his own Infinite free mercy can help other wayes.

8. They all are to be baptized under the blessing of this Prophet, that were then Children of the Covenant made with the Fathers: But Infants then were Children of the Covenant which God made with the Father, *Gen.* 12. saying, *All the Kindreds of the earth shall be blessed in thy Seed*; an everlasting Seed to bless them that hold the Covenant in truth, rightly called an everlasting Covenant, even where Infants are included (*Gen.* 17. 13.) in the everlasting vertue of that blessed Seed; that blessed Seed by blood-shed in his Infancy, bound to shed his uttermost blood at death for young Infants like himself, as well as for elder; it is called *The blood of the everlasting Covenant*, Heb. 13.

Infants thus therefore, as well as other Children of the everlasting Covenant are comprehended in the blessing, by this great Prophet, *Acts* 3. like *Moses* in that care of Children.

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## CHAP. IV.

### *Christ the Son of God in that Union of Glory*, Numb. 1. *Directed* Moses *to Seal Infants, and teach afterwards.* Numb. 2. *Gave the Law to* Moses *with*

*with such caution for Infants, and on the same day, gave the holy Ghost to Sanctifie such cautions of teaching.* Numb. 3. *The Covenant with* Rahab *and all in her house a Figure for the Church of Gentiles,* Numb. 4. *So the* Gibeonites *had blessing for them and their Children by Covenant, through their believing the Prophecies.* Numb. 5. *The Prophets praise the Church, as an Eagle carrying her litle ones, but dispraise the Ostridge,* Job 39.

*Chap.* 4. *Numb.* 3.

NUMBER I.

YEa this great Prophet here was the very same in person who made the Covenant with *Abraham* for Sealing the young Children, and who spake to *Moses* with Commandement for Fathers to teach young Children when they shall be able to learn. The Prophet (so to bless, *Acts* 3.) was no other person but the person of Christ the Son of God, who so spake to *Moses* in love of Children, *Deut.* 5. 29. *O that there were such a heart in them, that they would fear me, and keep all my Commandements alwayes; that it might be*

Chap. 4. Numb. 1. *well with them, and with their Children for ever*, Deut. 6. *Now these are the Commandements which the Lord your God commanded to teach you: Hear O Israel, and thou shalt teach them diligently thy Children*, &c.

Christ being God the Son, spake in the glory the vision of Majesty presentative of Christ as he was to be man in future Offices of our Prophet, Priest, and King: The visional presence in the Name of God, but in the similitude of man, speaking face to face with *Moses*, by interpretation, *taken out*, (to wit, out of the water an Infant) designed in great Mysterie to guide the people of Israel and their Infants at their mystical baptism through the Red Sea, the Presence, or Angel of the Presence of the Lord, that in appearance of a flame of fire said unto *Moses*, *Behold, the cry of the Children of Israel is come unto me: Come now therefore, I will send thee, that thou mayest bring forth the Children of Israel out of Ægypt. Thou shalt say unto the Children of Israel, I AM hath sent me unto you: I am that I am*, or [I will be that I will be] glorying for the future, as well as for the present, in mercy to the Children, as well as to the Parents: As before in *Abraham*'s Family to Children new born, yea unborn; to *Jacob* unborn, the son of *Isaac*; to *Isaac* when he was new born, and when he was unborn; Yea to that other son of *Abraham*, the first whom God named before he was born, putting some of Gods Name [*EL*] into his Name [*Ismael*] in a mystical blessing under a shadow of a curse, for him in Type, and his Anti-Type the Jewes now.

As his Mother had a double Relation, one blessed, another accursed; as *Hagar*, by interpretation *a*

*Fugi-*

*Fugitive*, banished from the house of *Abraham*, but blessed in returning thither; in an Allegory figuring the old *Jerusalem*, *Gal.* 4. with her carnal Children, the *Israelites*, that shall be blessed in returning to the Church of Christ; in the Graces, Mercies, and Duties of new *Jerusalem*, figured in Allegory by *Sarah* the Free-woman, true Wife of *Abraham*; which return of the carnal *Israelites*, must be by the gate of entrance into the Church of Christ, and that gate appeareth afterwards to be by baptism, as at a Fountain *Hagar* met this Angel of God, which assured the Birth of her son, with addition of Gods Name in the end, saying, *Thou shalt have a son, and thou shalt call his name* Ismael, *because God hath heard thy affliction, and she called the Name of God that spake unto her*, [*Thou the God that seest me*] *therefore they* (*Heb.* therefore he) *called it*, [*The well of him that liveth and seeth*] Whence *Psal.* 36. the speech of Prophetique mystery raiseth the Well of Life with him in the Spirit of *David*, the Spirit of the Son of *David*; in truth whereof, the house of *David* as God, as the Angel of God before them, and the feeble as *David*, *Zach.* 12. 8. Who more feeble then Infants? yet strong as *David*, having God for his strength by Covenant. *In that day shall be a Fountain opened to the house of David, and to the Inhabitants of Jerusalem, for sin, & for turning from uncleanness*, Zach. 13. 1. Isa. 55. 1, 3. *Every one that thirsteth, come to the waters*: The sure mercies of *David*, in everlasting Covenant to the house of *Judah* first, and to the *Gentiles*, and at last to the Rebellious *Israelites* at the Well of Life, mystically returning from their sinful aversness, unto the mystical *Sarah* under the new Covenant, as

*Chap.* 4. *Numb.* 1.

perso-

*Chap.* 4. *Numb.* 3. personal *Hagar* (with Child) was directed to return at that Well by that Angel of God, who (for that mystical joynture of both Covenants in one) might rightly be called the Angel of the Covenant, still the same in Essence to faithful Believers and their Children, by the prayer of Parents faith, in hope for their young Ones to be under Covenant of Gods mercy. Was not *Abraham*'s desire and prayer unto God, *O that* Ismael *might live before thee*? And God said, *For* Ismael *I have heard thee, behold I bless him. And* Abraham *took* Ismael *his son, and all the Male Children of his house, and circumcised the flesh of their fore-skin, in the selfsame day, as God had spoken with him.* Gen. 17. What knowest thou to the contrary, but Circumcision was to him a Seal of Gods promised blessing for Righteousness by Faith? As to his father, who for him (in faith) procured a blessing, though not to be the Progenitor of Christ, nor to inherit the figurative Holy Land; yet so, that he might inherit Heaven thereby figured, and to be blessed in Christ according to the Gospel-promises preached unto *Abraham*, and to his Seed; unless in time of tryal they refuse the inward Circumcision of their heart, promised also by God unto such as walk not contrary thereunto for ever.

In *Ægypt* the Lord spared all the first-born of *Israel*, young or old, by claim of the first unto his service, preserving all their other Children. In that famous deliverance (not forsaking any one of them to be left behind in the servitude of *Ægypt*) he Spiritually baptized young and old in the Cloud, and in the Red Sea: in the Cloud, as a token of his presence by Covenant; when the Cloud rested, they rested,

rested, and when the Cloud progressed, they pro- *Chap.* 4.
gressed; all in the Army, young and old, *Numb.* 10. *Numb.* 2.
34. *The Cloud of the Lord upon them by day, when they went out of the Camp, and when the Ark of the Covenant of the Lord set forward, Moses said, Rise up Lord, and let thine Enemies be scattered; and when it rested, he said, Return O Lord unto the many thousands of Israel*: Which the spirit of *David* enlarged with a Commentary, *Psal.* 68. *Let God arise, A Father of the fatherless: The Heavens dropped at the presence of God, Thou O God diest send a gratious rain upon thine Inheritance—Unto God the Lord the issues from death.*

Doth not this relate unto the Resurrection of *Numb.* 2.
Christ, and his Ascension, giving Gifts unto men at baptism, as *Peter* interpreted at Descension of the Holy Ghost on the same day of *Pentecost*, whereon formerly the Law had been given? In remembrance whereof, it is here added in *Psal.* 68. 17. *The Chariots of God are twenty thousands, (even) thousands of Angels; the Lord (is) among them (as) in* Sinai, *in the holy place.*

By this gift of the holy Ghost, upon the same day whereon the Law was formerly given, this Lesson is held out unto us, That the holy Ghost was given on purpose to put the Lawes in our inward parts, as he promiseth in the new Covenant, to write in our hearts even the same Lawes of Morality, which were given on *Sinai* among the Thousand of Angels.

By that Angel of the Lord Christ (his visional presence called *Arch-Angel*) as Prince among the thousands of Angels, when the Law was given on

*Chap.* 4. *Numb.* 2.

*Sinai*, in the hand of a Mediator: by such Angelical Ministry, Christ (who shall proclaim his Advent by the voyce of the *Arch-Angel*) did then deliver the Law by the hand (it may seem) of the *Arch-Angel*: Christ as the Son of God the Lord, speaking by that glorious Presence, visionally presenting Christ as man, (that was to be Mediator) and also writing the Law in that visional Presence of glory; the Law might in that sense (*Gal.* 3.) be ordinate by Angels in the hand of a Mediator, and that Evangelical accomplishment by the Holy Ghost, being Prophetically praised in this 68 *Psalm*, in effect to be that glorious Legislative Ordination on *Sinai*; as on *Sinai* the Lord in that Angel of the presence, giving the Law written, in the hand of a Mediator, did write the fifth Commandement, which appertaining to both Tables, for the duties both to God and man; so that God is honoured in honouring of Parents, which are living Images of God, and Instruments of his Father-hood; by Parents producing us, feeding us, and blessing us; so should, and ought it to be with honour and thanks acknowledged, that when by the Godly care and Faithfulness of Parents, their Children are offered to be bound in Covenant unto the service of God, to be blessed in his Name, that God doth work in that Religious work of the Parents, and doth accept their Children to the Covenant-blessing in his holy Name, as it may further appear by that Angel of the Covenant in the Wilderness, and in the Land of Promise, they distrusting their own, and their Childrens safety, though promised by the Lord; *As truly as I live* (saith the Lord) *your little Ones which ye said*

*ſaid ſhould be a Prey, them will I bring into the Land, but your Carcaſſes ſhall fall in the Wilderneſs*; All that were numbred of age for War, except two, *Numb.* 14. *Rev.* 11. the mention of two Witneſſes again, in the Wilderneſs again, journeying from *Ægypt* in Spirit, argueth for the like care of Children again, as under the Promiſe and Covenant of the Lord: And *Numb.* 22. when *Balaam* for a bribe would have curſed the uttermoſt parts of *Iſrael*, the Angel of the Lord (that with a Sword met the Prophet) ſo terrifyed him, that he bleſſed, and could not curſs the leaſt of *Iſrael*: The name of *Balaam* encourageth our Hope again in Gods Promiſe and Covenant for ſalvation of the Small as well as great, *Rev.* 2. 14, 17. *Chap.* 4. *Numb.* 3.

In the holy Land of Promiſe, the Angel of the Lord with a Sword in his hand, as a Captain of the Lords Hoſt, *Joſhua* 5. though ſent to cut off the *Canaanites*, yet ſpared ſuch as through belief of the Prophecies had Covenanted with *Iſrael*; for the Covenants ſake he ſpared *Rahab* and all in her houſe. The 2 *Iſraelites* had ſaid, *When we come into the Land, thou ſhalt bind this Line of Scarlet in the Window, by which thou didſt let us down*, (myſtically referring to the blood of Chriſt) *thou ſhalt bring thy father, and thy mother, and thy brethren, and all thy fathers houſhold home unto thee, and whoſoever ſhall be with thee in the houſe, his blood on our head, if any hand be upon him.* *Numb.* 3.

Theſe words were general enough to ſave their Children then, if they had any; yea, that the ſafety might be extended to ſuch as ſhould be born afterward, *Joſhua* (figure of Jeſus Chriſt) chap 6. bid, *Bring out the woman, and all that ſhe hath, as ye ſware unto her. And the young men that were Spyes, went in,*

Chap. 4. Numb. 4. *and brought out* Rahab, *and her father, and her mother, and her brethren, and all that she had, and they brought out all her kinred*; and she dwelleth in *Israel* unto this day, inhabiting the Land of Promise.

A blessed example, which the wisdom of antient Fathers esteemed to be figurative of the *Gentiles* admission into the Church of Christ Jesus; as she Covenanted for Brethren, and Kindred, with her Father and Mother, (which in age are said to become twice Children) why should it seem unreasonable for such friends to be Sureties in Covenant for Children?

Numb. 4. The Lord also spared the *Gibeonites* and their little Ones for Covenant sake, with Oath in the Name of the Lord God, whose Prophecie they believed; but spared not King *Saul's* Family for breach of that Covenant, though in zeal for the people of *Israel*, and with countenance for the Lord God his charge for cuting them off; the Lord in judgment remembring mercy, delighteth to have his servants merciful, and faithful in Covenant, for honour of his great Name in which they swear or vow, specially for the good of Children: The Children of the *Gibeonites* were sanctified and blessed at the return from *Babylonian* Captivity, to re-possess that holy Land, as a pattern of mercy for encouragement of Hope, to Sanctifie the Nations and their Children into the Church-Covenant of Christ Jesus, even in time of Reformation, at our departure from the corruptions of new *Babylon*.

Though these practises of *Rahab* and the *Gibeonites* were corrupted with some fraud and falshood, their Covenant was not thereby annulled, but

but they Covenanting for themſelves and their Fa- *Chap.* 4.
milies, were accepted, and ſo bleſſed, though under *Numb.* 5.
the general charge to be cut off as Enemies unto Gods people; much more may Gods beloved people hope to be accepted and bleſſed in Covenanting for their families to ſerve their Lord God, as Sureties by Promiſe and Vow in their name at Infant-baptiſm, under the new Covenant, *Rahab* being commended unto the faithful for example of fruitfulneſs in works of faith, juſtifying her before men by interpretation of the Apoſtle *James*, chap. 2. And the *Gibeonites* finding mercy when the Plague was upon *Iſrael* for their ſake, and that Plague ceaſing through Gods mercy, when juſtice was done againſt their Adverſaries by *David* after his Inquiſition, and Gods moſt holy direction: This appertaineth to the holy mercies of *David* under Covenant, *Iſa.* 55. and aſſerted by the Apoſtle, *Acts* 13. through the Reſurrection of Chriſt, the power whereof ſhall raiſe up great and ſmall, according to the Prophets high exaltation of Gods Heavenly mercies in Covenant toward his Servants and their little Ones, car- *Numb.* 5.
ried as upon Eagles wings, from bondage towards their reſt, *Deut.* 32. In progreſs of which myſtery, *Rev.* 12. behold the myſtical woman upon Eagles wings in the Wilderneſs again, aſſured ſignification of mercy to young Children again; by the way, not to forget the contrary note againſt the *Oſtrich*, for leaving her Egs in the duſt; forgeting that the foot may cruſh them, or the wild beaſt may break them; ſhe is hardened againſt her young Ones, for that God hath not given her wiſdom, *Job* 39. Look ye rather on the Eagles face of the Cherubins, by their

*Chap.* 4. *Numb.* 5. thanksgiving unto the Lamb of God, for Redeeming them by his blood out of every Tribe, wheresoever scattered among the Nations, *Rev.* 5. 8,9. with grateful joy at such performance of mercy, remembring how (to betoken interest in this great redemption) their Infants at a month old, were redeemed in that their well-ordered Camp of *Israel*, upon the four parts about the Mercy-Seat, on the Ark of the Covenant, visioned Prophetiquely by those four Cherubins; the sound of whose wings (like the Host of *Israel*, Ezek. 1. 24.) comprehending the young as Chickens under the wings of Christ, on his mystical Throne, as prince of Prophets, for Sanctification of small as well as great, according to the Prophetique holy Rules, and that at baptism, as undeniably cleared in holy Prophecies, about Christ his next Office of Kinglines.

CHAP.

*Chap.* 5.
*Numb.* 1.

## CHAP. V.

*Christ as King for Infant-baptism.* Numb. 1. *The Dove and Olive-branch. Christ the Royal Branch becometh a Tree. The Root his Covenant, and Faith and love. Four sorts of Branches.* Numb. 2. *First Branches broken off after baptism or before.*

### NUMBER I.

KIngly presentation in that Apocalyptical Office, defendeth those whom his Priestly washeth in his blood at baptism, and Sealeth in the forehead, to learn the song of the Lamb, and of *Moses*, prescribed by God, as already noted about the Prophetique Office of Christ, for instruction of Gods Servants small and great, the small preceding the great in that express from his Throne, *Rev.* 19. 5. *Num.* 1.

All his Offices well agree, touching Infants Admission into the Kingdome of Christ, having a Crown of gold round about his Ark, where was his Throne or Mercy-Seat, *Exodus* Chapter 25. and a Crown of Gold round about his Altar

of

*Chap.* 5. *Numb.* 1. of Incense, *Exod.* 30. arguing his Kingly Priest-hood in his continual intercession of Prayer unto God for his Servants, and their Children of all Tribes, which furnished his Altar with Jncense.

His Prophetique promise of Instruction also was Kingly, by way of Covenant, to write his Lawes in his peoples hearts, that they might know him from the least to the greatest in appointed times of his Grace, as merciful, and faithful, to the least, as to the greatest; to the Children, as to the Parents; his eternal mercy co-existing equally to all Times and Ages, that his glory may reign over all: Thus speaketh the Lord of Hosts by the mouth of his Prophet, *Zach.* 6. *The man whose name is* BRANCH *shall bear the glory, and shall sit and Rule upon his Throne, and he shall be a Priest upon his Throne.*

An Olive-branch in token of peace and mercy, brought in the mouth of a Dove unto *Noah*, preserved by waters, as we by baptism. Behold the Holy Ghost in likeness as a Dove at baptism of Christ, that Branch of the house of *David*; but thenceforth becoming an Olive-tree, to which the Holy Ghost by the word of Grace and Peace, bringeth young Plants of *Jewes* and *Gentiles*, that they may be σύμφυτοι *complantati*, planted together in Christ at baptism, *Rom.* 6.

Four sorts of Branches.

*Some to be broken off,*
*Some to be Grafted in,*
*Some to be re-grafted that were broken off,*
*Some to continue on the Tree.*

All help to clear Infants Right for their com-

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plantation into Christ by baptism, as an entrance into his Kingdom under Covenant, with holy Scripture warrant. *Chap.* 5. *Numb.* 1.

For understanding whereof, the condition of the Tree and the Root are to be seriously viewed. *Gabriel* having revealed the time when the *Messias* was to be cut off, not for himself, but for our Redemption, *chap.* 9. In the next Chapter, *Daniel* saw in a Vision, the Lord, that *Messias*, in similitude of a man at *Hiddekel* (the place of that River where *Adam* and *Eve* were driven out of Paradise) to foreshew how he would open Paradise again, as he did at his death, *Luke* 23. 24. dying on the dead Tree of the Cross for sin, he recovered the life, in hope of Immortality, lost by eating of the forbidden living Tree; *O Death where is thy sting! Thanks be to God, through Jesus Christ, made sin for us*: So making the Sting which killed him a Root of life to us; hence as that Sting of Death is called κέντρον, 1 *Cor.* 15. 55. 1. 15, 25. So the Lord who maketh us partakers of benefit by that sting of Christs death, is said ἐγκεντρίσαι to graft in, *Rom.* 11. 23. and those that are grafted in ἐγκεντρίσθήσονται, to note, that their grafting into Christ, is to have felowship in the benefit of his death, that fellowship is one Root.

A second Root, is fellowship in the benefit of Christ his Resurrection; both which are joyned together by the wisdom of the Apostle *Paul* our Patern, *Phil.* 3. *I do count all things loss, that I may gain Christ; that I may know him, and the Power of his Resurrection, and the fellowship of his Suffering, being made conformable to his death, if I may apprehend it, for which also I am apprehended of Jesus Christ.* A

*Chap.* 5. *Numb.* 1. double apprehension, As the Branch taketh hold of the vertue of the Root, and the Root holdeth the Branch in life by Sap, without which the Branch dyeth, and is to be broken off: Answerable to the Sap of Branches, is the grace of Christians faith, in love of Christ, who saith, *I am the Root and Off-spring of* David, *Rev.* 22. The words of *Davids* Spirit and Zeal are applyed to Christ in the Gospel, and Christ applyeth to himself as the green Tree, what *David* (who lived not to see the Temple) foresaw of Christ, *I like a green Olive-Tree in the house of God*, Psal. 52. Christ verifying in himself whatsoever was in the Temple the House of God.

When *Zachariah* thought he had seen two Olive-Trees, upon farther view he called them two Olive-Branches, the *Jew*, and the *Gentile*: The *Jew* called Natural, not as in pure naturals, nor as in naturals corrupted with sin; but as exalted above natural corruption, to be in dignity and duty the people of God, the choysest Plant, in the 5th of *Isaiah* by Covenant with *Abraham* and his successive Children, in that sense his Natural Branch.

The *Gentile* called Wilde, as neglected in the wilderness of Self-will; without the Covenant of God, though it had alwayes a door open for admission of the strangers that would come in unto them, as Prophecie foreshewed, that the *Gentiles* would be grafted in amongst the *Jewes*, and with them partake of the Root and fatness of the Olive-Tree.

These two Branches the *Revelation* calleth Candlesticks, two Churches, *Chap.* 11. two Catholique Churches, One of the *Jewes* in all Countryes of all Tribes,

Tribes, according to the Prophecies of their dispersion, and recovery from thence in Gods most Righteous and most mereciful true judgments; for accomplishment whereof, the Canonical Epistles written by (their designed Apostles, *Gal.* 2.) *Peter*, *James*, and *Iohn*, are called Catholique Epistles, though pertaining (as profitable for learning) to all Nations: The other Catholique Church of Gentiles, for accomplishment of other Prophecies about their Conversion; yet both for their unity of Spirit, and light in Evangelical Doctrine of Christian faith, appeared as one Candlestick in *Zach.* 4. yea as one Olive-Tree. Though twice before he conceived them to be two Olive-Trees in distinct observations: Yet at his last re-view, when he conceived them as two Branches, the Angel interpreted them to be *two Anointed Ones*; in the Hebrue, *Two Sons of Oyl, standing before the Lord of the whole earth*, The Christian *Jew*, and the Christian *Gentile* collective, representing *Jewes* and *Gentiles*, full Witnesses of Gods truth in his Church, one true Catholique holy Church, uniting them, or admiting as united in Christ to Regeneration (their washing of Regeneration, *Tit.* 3.) by Grace in baptism, Regenerated sons of Oyl, Grace; Grace who hath despised the day of small things? *Chap.* 5. *Numb.* 1.

Let the Despisers (as they would seem Religious) ingenuously consider, how Oyl-Olive, (significative of Grace) sweet Incense, (significative of prayer,) and the blood of Sacrifice, (significative of Christs blood,) were by Divine Ordinance applyed to the Ark of Testimony, the token significative of the Lords presence on his Mercy-seat, be-

*Chap.* 5. *Numb.* 1. twixt the *Cherubims* wings made of Olive-Tree, (Hebr. *Tree of Olive*) significative of Peace, 1 *Kings* 6. 23, and 32. *Within the two doors of Olive-Tree, with carvings of Cherubims*, (in face Child-like) as the Rabbins have conceived the signification of their names also to be *Cerubh*, by compounding with a Particle of similitude. Our faith believeth the substance of whatsoever Divine Ordinance of that figurative Temple, to be fulfilled in truth by Christ, the Temple, the Door, the Light, the Bread, the Veil, the most Holy, the King of Glory compassed with his *Cherubims* wings of mercy, by Covenant of his good will, for admission of little Children, as a Hen gathereth her Chicken under her wings in token of love; his Fathers love in sending, his own love in coming to dy for the sins of the World; love unto blood-shed for us, when we were his Enemies, *Rom.* 5. Praying for his Enemies, Prayer of love for his Enemies, even for them that shed the blood of his love; and after his Ascension from *Mount Olivet* the place of his Prayer, in love he sends down Gifts for his Enemies, even love the fruits of the holy Spirit, to make the Branches of his Olive-Tree fruitful in diligence to make their Calling and Election sure; first their Calling to be sure.

The first Calling is from God his act of Eternity, the same without change in it self for ever, God hath Elected, Called, Justified, and Glorified, in that act, all that shall be Called, *Rom.* 8. 30. in identification of that Infinite, all-perfect, unchanged act, acting in others acts of change, past, present, or to come, as he purposed from everlasting.

From this Calling of his Divine purpose, are the

the acts of ſecondary calling by Man, Miniſters, Parents, and helping Friends: Miniſters call by the Word and Prayer, the two means calling effectually towards Sanctification ordained of God, 1 *Tim.* 4. Miniſters calling by the Word, is either Indefinite by Preaching the pure Word, which declareth what manner of men the Elect are to be in their duties if they will be ſaved; or definite, applying the promiſes of the Word unto the baptized by name in Prayers with them, or for them, if Infants; that theſe means of the Word and Prayer may be effectual for them to the glory of Gods grace; ſo calling out of *Ægypt* Spiritual, as of the Typical. At the Tranſfiguration of Chriſt, appeared only *Moſes* and *Elias*, two notable Witneſſes of great mercies, in love to little Ones; and their diſcourſe was about Chriſts deceaſe (his *Exodus* in Greek) glorious for conduct, moſt effectual to little Ones departing thence, and their ἔξοδος entrance into the Kingdom of Chriſt, as before through water into the figurative place of reſt, 2 *Pet.* 1. 11. So they made ſure Election alſo, while they made ſure the calling by diligence in adding to Faith, Love, either for themſelves, or others, as Miniſters to the Flock, Gods heritage, *Pſal.* 127. *Children an heritage of the Lord*, (to inherit their Fathers God) *the fruit of the womb a reward. As Arrows in the hand of the Mighty, ſo Sons of the youth: O bleſſed the man that hath filled his Quiver with them*, as helps againſt Enemies in the Gate, either of judgement or defence: A Quiver keeps them ready prepared to be ſhot, the Father ſhooteth them as Arrows at a Mark, by good means, good Counſels to the Intelligent at ripe age; good Prayers, good pur-

*Chap.* 5. *Numb.* 1.

*Chap.* 5. *Numb.* 1. poſes, good vowes, to Gods glory, by Gods Ordinances; Gods Miniſters, Gods Deputies, Parents, or Parents Deputies, good Sureties may be ſaid to ſhoot, deſtinate, or ſub-predeſtinate Infants, in ſubordination to Gods good Will, revealing his Eternal Predeſtination by good means, to a good end; all in the Bow of Gods Covenant, which Chriſt hath in his hand, *Rev.* 6. wherein he holdeth the Book for direction, *Rev.* 10. and Miniſters, *Rev.* 2. and the Spirits, *Rev.* 3. enabling the Shooters to direct, and others as Arrowes directed in Covenant to proceed by Faith and Love. Thoſe Children as Arrowes here, (in the next *Pſal.* 128.) are called Olive-Plants, Paul *planteth*, Apollo *watereth*, in hope God will give the increaſe. Faith is the ground of hoped things, and the evidence of what is yet unſeen; Infants capacity, Grace-hability, Grace-agibility to do the work of Faith, in love of Chriſt his Covenant.

Election to Faith grafteth not ſufficiently, Faith is Temporal in ſome, Eternal in none; yielding to the light of Glory: Charity rooteth unto Eternity by Prayer, *Eph.* 3. 17. *So rooted in love, that ye may know the love of Chriſt in you, your calling made ſure unto the end, maketh ſure your Election, according to the Eternal purpoſe in Chriſt Jeſus our Lord.*

Aſſured finally by your own Prayers for perſeverance in love, toward which the Prayer of Miniſters, Parents, and Sureties, are helpful to make all men ſee the fellowſhip of the Myſterie, that the manifold Wiſdom of God might be known by the Church, (ſaith the Apoſtle) intending thereby to praiſe the viſible diſpenſation of the Goſpel-

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Unſearchabl-Riches among the *Gentiles.* *Chap.* 4.

Although the faithfulleſt in their infirmities oftentimes intermit the duties of love, *Rev.* 2. The Church of *Epheſus* firſt of the ſeven Candleſticks; receiving the firſt praiſe, and firſt promiſe of reward of Conqueſt, [*I will give to eat of the Tree of Life in Paradiſe*] yet the paſtor thereof heard, *Thou haſt left thy firſt love. Remember therefore from whence thou art faln, and repent, and do thy firſt works, or elſe I will come unto thee quickly, and remove thy Candleſtick, except thou repent.* Had not thoſe other exemplary Churches faltered under ſin alſo? Συνέκλεισε, *Co-Eccleſiate, God did conclude all* (in the Church) *under ſin or diſobedience, that he might have mercy upon all,* Rom. 3. 11. Mercy to the *Jewes* that are broken off, for they had hold before they were broken off, and poſſibly might be grafted in again, by the Spirit anointing Chriſt to heal and bind up the broken, *Luke* 4. 10. that no fragment be loſt, *Iohn* 6. 12. his goodneſs agitating to Repentance, even the impenitent, *Rom.* 2. mercy to the *Gentiles* grafted, in that in their mercy, the *Jewes* might find mercy; whoſoever make their calling ſure to the end, thereby making ſure their Election. *Numb.* 1.

Election from Eternity decreeing to work, but as in event it worketh in mens works, either for a time or to the end; in ſuppoſal of which final effect or defect, men ſeem not here to be conſidered, *Rom.* 11. but rather in propoſal of mercy, to prevent by good perſwaſion, that they might not be cut off finally with the Reprobate in impenitence or infidelity, but rather be ſaved among the Saints elect from everlaſting free Grace in Gods holy good pleaſure, of infinite mercy to everlaſting glory. Such abſolute

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*Chap.* 5. *Numb.* 1.

Election, appeareth not to be taught in this Apostolique Doctrine of breaking off, or ingrafting, prepared by way of condition, If thou continue in goodness, otherwise thou also shalt be cut off: And if they continue not still in unbelief, they also shall be grafted in. If the fall of the *Jewes* be the riches of the *Gentiles*, how much more their fulness? *In as much as I am the Apostle of the* Gentiles, *I magnifie my Office, if by any means I may provoke my Kindred the* Jewes *to emulation, and might save some of them.* This was Evangelical agitation in the Visible Church, progressing in his former sense of the tenth to the Romans, *With the heart man believeth unto Righteousness, and with the mouth confession is made unto Salvation, by the Covenant of that Saviour out of* Sion, *to turn away ungodliness from* Jacob; *Isa.* 59. 21. *My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed for ever saith the Lord*: Gratiously by Divine Providence, reciting part of that his Covenant, *Rom.* 11. 26. to give light to the Visible Church, that she might derive his mercies unto all in her duties.

Yet with awful admiration of his unsearchable judgements in his wayes past finding out, about that Doctrine of his absolute Election, in a right sense of excellent use, his Divine Omnipotence working all in all.

But with needful cautions, to prevent extreme abuses in saddest Agonies of the Church; God help in season, with grace and mercy from his Throne of glory, by the light of his holy Prophecies, for agreement, establishment, and accomplishment, in truth

truth of all duties for the Common-weal of all. *Chap.* 5.

1. Caution needful, that none presuming on *Numb.* 1. Gods Election, neglect due Christian Ordinances, efficacious towards enduements of saving Grace in Saints, elect to the means of labour, as well as the Harvest.

2. Caution, that none despair in the God of Hope and Love, while he giveth life.

3. Caution, for inspired *Theologie*, to transcend the wisdom of *Philosophie*, that had experience enough against condemning any before their end, and against flattering any that must end.

4. Caution, not to wrong Children new born, whom God appointeth to be his Witnesses and Judges, after thousands in the dust and waters sink; that with liberty, like as the Olive-sprig (betokening peace by Grace in Jesus Christ) the Gospel of peace in the mouth of Ministes, (bid to be like Doves, in remembrance of that Dove taken in by *Noah* the Type of Christ) might with Prayer for admittance at baptism, offer young Infants (the fitter for tenderness) to be ingrafted in the green Olive-Tree, whereof Christ maketh Application to himself, *Luke* 23. 31. as in figure of Christ, *Jeremiah* 11. did to himself, and to the people in Covenant with God: *The Lord called thy name* Green Olive-Tree, *fair, of good fruit, yet to be cut off. I like a Lamb brought to the Slaughter---they devised devises, let us destroy the Tree; let us cut him off from the Land of the living.* To cut off, the Prophet *Jeremiah* (in figure of Christ) fore-warning that they should be cut off, for cutting themselves from the Covenant, by cutting off Christ the Lord of Life: So sure that *Jeremiah* was forbid

Chap. 5. Numb. 1.

to pray against it, as a Prophet, and yet to teach how they by Prayer might be re-grafted, as a charitable Servant of God then prayed against their cutting off, when God remembred his Covenant, saying, *Obey my voyce, so shall ye be my People; that I may perform the Oath which I have sworn unto your Fathers.* To that answered *Jeremiah*, [Amen O Lord] *Amen* the name of Christ, *Rev.* 3. the God of Truth, *Jer.* 10. 8. *Isa.* 65. That he who blesseth himself in the earth, shall bless himself in the Name of God, *Amen.* In whom all the Oaths, and Promises of God are *Yea* and *Amen*, to such as pray in his Name, by vertue of his Intercession as Incense with their Prayers, even such as had been his Enemies: The world he prayed for, (*Ioh.* 17. 21, 23.) yet (*v.* 9.) not for the world; for-asmuch as they applyed not his Prayer, it was not effectuall for them who would not be Sanctified by his Atonement for them among his Enemies, nor bless themselves in his Name *Amen*, as *Isa.* said, and *Jer.* did here, that the Covenant might be true and firm, which God had sworn; see *Deut.* 7. *v.* 6, 9, 12, 13.

*How Jeremiah prayed, and prayed not.*

*Thou art a holy people, the Lord thy God hath chosen thee to be a special people unto himself, the faithful God which keepeth Covenant and mercy with them that love him, and keep his Commandements, to a thousand Generations, and repayeth them that hate him.*

*Wherefore if ye hearken to these judgments, and keep them, and do them; the Lord thy God shall keep unto thee, the Covenant, and the mercy which he sware unto the Fathers, and he will love thee, and bless thee, and multiply thee, he will also bless the Fruit of thy body.*

1. Consider, that Children being thus blessed in this first Covenant, made with the House of *Israel*

*el* and *Judah*, the new Covenant also made with the same House of *Israel* and *Judah* (*Heb.*8.) for enlargement of Gods mercies and love, includes also Children with their Fathers. *Chap.* 5. *Numb.* 1.

2. Consider, that this first Covenant of the *Israelites* as a chosen People, was from Gods Election of them to an outward Holy State by Covenant.

3. Consider how there was veiled under the first Covenant somewhat of the substance of that second, in that Oath of God in his mercy, love, and blessing to them and their fruits, as holy to God by Covenant.

Thus it appeareth that here is no warrant for presumptuous searching in that unsearchable Fountain-Election of Gods Eternal, Infinite, free, good pleasure by mortal men, thereupon to shut out others, old or young in particular, or to restrain the means of Grace from them now as of certainty, but in the fear of God, with awful humility, to consider how (by good means) to make sure Gods Election as revealed in his holy Word, and Oath, and Covenant of his free love and mercy to faithful Fathers; and by their Prayerful acceptance thereof, with hopeful and thankful obedience toward ingrafting also their Children, (a Branch in our Translation being a Son of the Tree in Heb. *Psal.*80. 15.) accordingly now at baptism into the benefit of Christs death, the precious Corner-Stone, for *Jewes* and *Gentiles* to be laid upon him, little as well as great, helping to fill up, as in material, so in Spiritual edification, (praised 1 *Pet.* 2.) in truth, answerable to that of the Covenanted holy people,

*Chap.* 5. (*Deut.*7.) if the Pharisees were here to deride them,
*Numb.* 2. as understanding in their Infancy no more then stones, *Iohn*'s answer might serve, to the glory of Gods mercifulness, able (as raising *Isaac* in a manner out of a dead hope) so to raise up Children unto *A-*
*Numb.*2. *braham* out of these Stones, *Isaiah* 54. *Sing O barren* (Sarah) *that did not travel with Child, thy Seed shall inherit the* Gentiles, *and make the desolate places to be inhabited: I will have mercy on thee (saith the Lord thy Redeemer) neither shall my Covenant of Peace be removed, saith the Lord that hath mercy on thee. I will lay thy Stones with fair Colours, and I will make thy Windowes of* Agats, *and all thy Borders of pleasant Stones; and all thy Children shall be taught of the Lord, and great shall be the peace of thy Children:* With whom God adorneth his Temple of mercy, as the tender affectioned Mother adorneth her Children with *Agats*, and other precious Stones, *Rev.*21. Holy new *Jerusalem* descending out of Heaven to be the Lambs Bride, his Church pregnant and Militant on the breadth of the earth, having the glory of God (to fill the earth, from the greatest to the least) and her light like unto a stone, most precious, even like
Rev. 21. 11, a *Jasper* stone, clear as Christal, (All in Christ the
18, 19, 22. Lamb, being the Temple thereof) and the building of the Wall of it was of *Jasper*; the last stone whereon the name of *Benjamin* as youngest was written, according to the order of their birth, *Exod.* 28. to shew that the young are dearly beloved of the Lamb of God, and others dear as they comply with the young.

All ye dear Christian Mothers, and all others, whom Christ would have to be his Mothers in dear-

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ness of love to young Children; all trusty good Nurses, and dearly dear affectionate Sisters, as you adorn Infants with Corral-stone, that grew on a Tree in the water; Also ye grave Fathers and Brethren, who find among the Mirables of *Oxford* Library that Coat (which as an honourable Agent of Queen *Elizabeth* had for a presentment in *Muscovia*, and from him I beheld; when represented from his Honour, with Preface of gratitude to blessed-University) made of the Wool of the *Muscovite*-Lamb, that from the Navil, as a Plant groweth on the earth by Divine Providence of our Almighty good Creator, in such conjunction of the Plantanimal, —a Tree-Lamb, and a Coral-stone-Tree, to shew how his excellentest goodness delighteth in accord of his handy-works, whereof Christ the Lamb of God is chief under his holy Government.

*Chap.* 5. *Numb.* 2.

Pray for the blessing of baptism in effectual Grace, according unto such unoffensive representation of the nursing Child, as a Lamb, a Stone, and a Plant to be complanted at baptism into Christ the Lamb, the Stone, and the Tree of Paradise; having such fruit (a month old) every month for accrescion of *Jew* and *Gentile*, twelve manner of fruits for the twelve Tribes of *Israel*, in accomplishment of their fore-fathers Prayers, Prophesies, Benedictious, to be communicated unto the *Gentiles* entring by the Gates, that have their twelve names after example of their baptismal ingraftings into their Olive-Tree, with an Ax laid by the first baptizer unto their Root, for cutting (as fuel for Hell-fire) all that bring not their fruit to good, as in Covenant with the only true God; the Apostle *Jude* for his

*Chap.* 5. *Numb.* 2. care for the common ſalvation, lamented to ſee ſuch, whoſe fruit withered as fruitleſs already, then rooted out in his time, and twice dead, through their unbelief cut off from the comfort of both Covenants, (theirs by right, *Rom.* 9.) alleged by the Apoſtle Miniſterially, to try for reviving them, or ſome of them ſo far as he could in his Office of Miniſtery, that made him a debtor to *Jew* and *Gentile* for outward diſpenſation of Goſpel-myſteries, Ordinances of Grace, in care for all the Churches of Chriſt.

The old Covenant of Ceremonies at firſt being mortal, appointed to dy; *mortua*, dead at the death of Chriſt, but *mortifera*, deadly through unbeleef of the new Covenant, after ſufficient proclamation thereof: Such final unbeleeving *Jewes* became twice dead from helps by either Covenant; dead in themſelves, and dead toward their Children, whom they might have helped by their Prayers of lively faith and love to Chriſt; and the Children alſo twice dead, dead in the root of their unbeleeving Parents, and dead in themſelves, by want of lively faith in the Covenant of Chriſt, and want of hungring and thirſting in Prayers of love, for his love unto the death by his blood ſhedd, precious enough to Redeem them with others; all in ſin.

They that were baptized by *Iohn*, about the 30. year of Chriſt, above the 51. year of Chriſt, (when the Epiſtle to the *Romans* was written) were of age to be cut off by their own diſſent: and others by their Fathers diſſwaſion, either after baptiſm, or againſt baptiſm in Chriſts time, who for remedy thereof taught, that the holy Rule *Matth.* 10. 38.

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*He that loveth Father or Mother more than me, is not worthy of me.* Chap. 5. Numb. 2.

Worthily therefore cut off from benefit of the Root, as fruitless Sprigs or Branches of withered bows; faithless Parents through unbelief destroying themselves and their Children with after-consents to their evil example, and evil counsel, contrary to the good will of Christ.

[*I would, and ye would not.*]

Contrary causes hindring the work one of another.

[*I would have gathered together, and ye would not.*]

It seemeth as if he had said, I would have admitted into my Church, my Convocation, or Congregation, my Mystical body, you and your Children as my Members in my Church-Assemblies in Covenant with me, for protection under my Mercy-seat, as fulfilling the mercy which called for Infants sucking at the breast to be Members of the holy Assemblies of *Israel*.

That this desired gathering (as under the Hens wings) was at baptism, the Reason of our perswasion may be seen.

[Christ would:] A favourable affect, of a reasonable (and as considered by it self possible) effect; the Parents belief in present, and their Childrens with them, to be gathered together amongst Believers, in expectance of their belief afterwards: The *Jewes* would not have this, but rather the defect in both their own and their Childrens unbelief, yea and a contrary effect of hatred against the belief of Christ.

Such effect and defect privatively, but effects in

love

*Chap.* 5. *Numb.* 2. love and hatred of belief contrarily opposites, appertain to the same subjects capacity. The same Children which Christ would have had to be collected, the *Jewes* would not; their belief which Christ would, and the unbelief and hatred of belief which the *Jewes* would, concerned the same object, the same Gospel concerning the *Jewes* and their Children; the same by which Christ would have gathered their Children into his Congregation, they rejected from themselves, and from their Children.

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## CHAP. VI.

### Numb. 1. *Second sort of Branches grafted in, Children of* Gentiles. Numb. 2. *Children of the remnant of the* Jewes *return, the third sort of Branches regrafted in.*

#### NUMBER I.

THe same which the *Jewes* refused, was offered upon occasion in Gods great mercy to us *Gentiles*, by dispensation of the same Gospel of Christ; therefore Christ by his Gospel would gather together our Children, the second sort of Branches succeeding in the place of the first so cut off.

The first sort of Branches (the *Jewes* Children) were

were cut off by their Parents unbeleef. *Chap.* 6.

So great force as the Parents dissent had in cutting off, their consent and faith, might, and ought to have had in com-planting their Children with Christ, and in Christ. *Numb.* 1.

What they neglected, may, and ought to be by the *Gentiles* accepted.

Therefore our consent and faith, may, and ought to conclude our Children under the Gospel-blessing to be believed; beleef taking hold of the promised blessing under the new Covenant of the Gospel.

1. God directing the Wise men of Nations to worship Christ new born, encourageth by that Saviour a Child, to hope for salvation of their Children.

2. *Joel* calling the Nations for the future to be judged in the Valley of *Jehoshaphat*, in reference to what had fore-passed there, 2 *Chron.* 2. 13. when the little ones presented, immediately the Spirit of the Prophet assured of victory, while the Ministers praised God, for his mercy endureth for ever, the Enemies fell to the earth dead bodies, that the Nations might learn not to oppose, but joyn with the Children of *Israel*, and partake in the promise of Spirit on all flesh, including Infants sucking at the breasts, applyed to baptism, *Acts* 2. See our Chapter 9. Number 4.

3. Christ being baptized, openeth the door of his Kingdom by baptism to *Galilee* of the *Gentiles*, Matth. 4. 15. fulfilling what *Isaiah* prophecied *chap.* 9. of them that in *Galilee* of the *Gentiles* sate in darkness: Who more dark than Children? who needing

*Chap. 6. Numb. 1.* ing more to be warmed by that comfort of the Saviour there shining out, as born a Child? of which anon more in our Chapter 9. Number 1. See there also for

4. The generation of *Vipers*, & other sort of cruel beasts, meeked with Infants at the Ensign of Christs Kingdom, explained to be baptism, and that to be set an Ensign for Nations, from the four corners of the earth, *Isaiah* 11. 8, 10, 11, 12. applyed *Acts* 10. mystically by that Vessel (as it had been a great sheet tyed at the four corners) containing all manner of beasts to be cleansed; Nations of all sorts to be baptized, with pre-caution for Infants and sucking Children, by the precedent word of the Prophet *Isaiah*.

5. The *Gentiles* shall joyn with the *Jewes* to be Children of *Jerusalem* which is from above, *Gal.* 4. born from above at baptism, *Iohn* 3. *Isaiah* 60. The *Gentiles* shall come,——then thou shalt see flow together the Nations by National consent in their Councils, as Rivers shall flow, and so the noyse of the Sea shall be converted unto thee; the Nations that will not serve thee, shall be utterly wasted.

The Sons also of them that afflicted thee shall come bending unto thee, to wit, as the Wise-men in worship of Christ thy Son, thy Saviour and theirs. An eternal Excellency, by whom a little One shall become a thousand; the greater his glory, to hasten so great a work through a little One.

Whether in truth it were intended by way of example, upon demonstration, sufficient for the duty to baptize one little Infant; a thousand should be brought into the like baptism: Or whether (otherwise

wise of introduction) a single one baptized ( after sufficient advertises of Christian duty) were to be so strengthned in conscience thereof, that he should become Eloquent, or Potent enough in Christ, who hath all Power in Heaven and Earth, to strengthen a whole Nation in love of Christ, to submit under his Ensign of baptism, and that such a Nation as had afflicted Christians before: The Character of true Christianity, to *Bless Enemies*, and *overcome evil with good*. *Chap. 6. Numb. 1.*

Hath any more afflicted the People of God than the Turk? Hath not his *Alcoron* a clause about *Jerusalem* to be a Village until the Nations come in? By the Providence of God it may seem a preparative for an expectation of the Nations coming foretold herein by the Prophet *Isaiah*: It being not unlike, that the Contrivers of the Turkish devotion, had some knowledge of the Scriptures, as waged in the great Armies of *Heraclius* a Christian, after the six hundredth year of Christ, and the story not discovering impatience in the Turk at a late address in writing, to perswade, that the time was come for his conversion unto Christ; in which was alleged a Tradition from the Priests of *Mahomet*, that he being asked on his death-bed how long his Religion and Empire should last, in answer only lift up his ten fingers toward Heaven.

Whether his meaning were to have the Rule continued so long as could by strength of hands, or that it was to be over-ruled by the Angel of the Lord, who lift up both his hands in Oath, for the good of his people *Israel*, 1290 dayes, (years in Prophetique accompt) after the full scattering of *Dani-*

Chap. 6. Numb. 1. *els* people, *Chap.* 12. Their most famous scattering, when they had digged up the foundation of their Temple, not leaving a stone upon a stone.

Ecclesiastical Story reporteth, as about the year of our Lord 363. which added unto the fatal Number 1290. pointeth at the year 1653. Many great concurrences have appeared lately for encouragement hereof, both in this Nation and elsewhere, as in the *Jewes* late Assembling to dispute about Christ, and their appointment of another Assembling.

That the conversion must be to baptism, it well accordeth with the Prophetique expression of *Daniel*, chap. 12. As upon the waters to be purified and made white, *Rev.* 1. expoundeth to be by Christ, in his white Robes of Priestly Function, to make atonement, washing us in his blood, and putting on us his white Garment of Praise, in stead of the red Cap put on them by the *Romane* Beast in pride, of Scarlet, pointed at by the finger of Gods Spirit, for the *Jewes* and the *Romans* conspiring in derision, to put a Scarlet Robe on Christ King of the *Jewes*, who triumpheth in his white of mercy, leading Captivity captive, and giving Gifts unto his Enemies, over-ruled by his victorious Grace, willingly to yield their Children captive to *Jerusalem*, whose Children they had held captive, sold as Tribute, specially to *Græcia*, where the Turk now Reigns.

One baptized Child becoming Tributary, may work about the great work, when his baptismal Grace, which is but ableness, or hability, shall receive further efficacy of Gods efficacious Grace, com-

compared to flashes of Lightning, in Scholastique *Theologie*; by rule of Prophecie, those flashes of Lightning are out of the fire amidst the *Cherubims* of the redeemed Ones, under the Throne of the Mercy-seat of God by Covenant, *Ezek.* 1. the Throne of Grace; whence efficacious grace to help in time, is by Prayer, with freedom of access, and confidence of success: If Christians did pray enough, efficacious Grace would flow to all baptized, and most where is most need, under the Turkish cruelty for the small to ruine the great unto Christs most Glory. *Esaias* named the Child about six score years before he was born, that was to deliver *Israel* out from the *Babylonian* Captivity: *Daniel*, (one of the Captive) prayed God not to defer, for the Temple, and for the City *Jerusalem*, and for his People; and God deferred not, but granted his desire, and the People had liberty to return authorized. And God said, *I will remove the iniquity of the land in one day*, Zach. 3.9. In gratious answer unto the Prophet *Esayas*, chap. 66. 8. *Shall the earth be made to bring forth in one day a Nation at once?* The Lord undertook it, and that he would hasten it in his time, *chap.* 60. 22. His heart in love abideth not hinderances, but overthroweth them all, whether Wise, Rich, or Mighty: Not to glory but in him, a God of loving-kindness to the Small also. *Shall I bring to the birth and not bring forth?* saith the Lord, *Isaiah* 66. upon complaint of Children brought to the birth, but not brought forth. The wrath of the Lord broke forth, and slew in one night thousands in the *Assyrian* Army, an hundred fourscore and five thousands in the morning, all dead corpses,

*Chap.* 6. *Numb.* 1.

*Chap.* 6. *Numb.* 1. and *Sennacherib* himself was slain by his own Sons; many more having perished in Turkish Armies, the Turk may happily relent toward Christians Children, and for safeguard of their own lives, desire to have their Children seasoned with duties, at baptism by the grace of Christ.

Interpreters agree not about the sense of that complaint about Children not brought forth.

But the Messenger was *Eliakim*, by interpretation [*The resurrection of God*, *or God ariseth*] answerable whereunto, the *Apocalyptical* Angel of Christ his presence, One like unto the Son of Man saith, *I was dead, and am alive for evermore: And have the Keyes of life and death*, Rev. 1. and chap. 3. *I shut, and no man openeth, I open, and no man shuteth:* So taking unto himself these words that were spoken of *Eliakim* Isa. 22.22. and by consequence hath right also to the words there following about *Eliakim* his glory, to have hanged on him all Vessels of small quantity, from the Vessels of Cups, even to all the Vessels of Flaggons, or Vials, *v.* 24. to be purged and washed for the uses of the Lord, (baptizing in his Name) for that purpose (without over curious presumption) our humbleness of sincerity stayeth at the outside of the complaint by way of comparison, whereas in extremities of Pestilence, Famine, War, or any great calamity, Faint women unable to bring forth their Children, fall to sad complainings; So when after seeking from place to place, from Minister to Minister, if there be not procured liberty for their Childrens Admission to baptism, (wherein they hope for partaking of the Covenant of New-birth, by the Water and Spirit of Christ, in their e-

sti-

ſtimation more precious than the firſt birth to life:) *Chap. 6.* In pitty blame not their lamentations, but in awe *Numb. 1.* of Gods more dreadful judgements, uprightly ſeek to know his good will herein.

In truth of humble docibility praying to learn how God ordaineth to be well pleaſed in Chriſt his Son towards us great and ſmall.

1. His Divine Providence revealed that his good pleaſure, firſt after his baptiſm by *John*, who baptized others; as it were Gods purpoſe to raiſe up their hope of partaking in that good pleaſure of God for his Sons ſake, as an eſtabliſhment, or accompliſhment of their baptiſm through his Prayer, *Luk.* 3. 21. *When all the people were baptized*, ἐν τῷ βαπτισθῆναι [therein Jeſus alſo being baptized, and praying] *a voyce came from Heaven ſaying, Thou art my beloved Son, in thee I am well pleaſed.* In Chriſt to others by the gift of God, *Matth.* 11. 25. all the good pleaſure of God, fulfilled by God in others, 2 *Theſ.* 1. 11.

2. This good pleaſure of God was revealed with the Holy Ghoſt, both upon Chriſts being baptized, and praying, *Luke* 3. 21. as a bleſſing upon his Prayer, and upon his baptiſm in baptizing all the people, Chriſt was alſo baptized, and prayed; thereupon Heaven opened, and the Holy Ghoſt deſcended with a voice from Heaven, revealing the good pleaſure of God toward the baptized.

3. Jeſus thus prepared by baptiſm and Prayer, with the Holy Ghoſt, overcame the Devil for us, and taught us to overcome for our ſelves, and for ours in him, by baptiſm and Prayer with the Holy Ghoſt.

4. Chriſt herein averreth himſelf to be the true Chriſt,

*Chap.* 6. *Numb.* 1. Chriſt, foretold and figured by the Prophets; foretold by the Prophet *Eſaias*, chap. 61. *This day is the Scripture fulfilled*, Luke 4.

5. There he proclamed the acceptable year of the Lord, as prefigured by the year of *Jubilee*, wherein deliverance, redemption, and liberty was to Parents, and to their Children, *Levit.* 25. 40, 41. The poor as an hired, as a Sojourner ſhall ſerve with thee, unto the year of *Jubilee*, when he ſhall depart from thee, both he, and his Children with him, and ſhall return unto his Family, unto the poſſeſſion of his Fathers ſhall he return, for they are my ſervants. God the great Lord will have it ſo. The great and ſmall ſhall be accounted his, that he may be glorified for his mercy, in delivering them from grievances, and ſettling them in poſſeſſion of inheritance in the Land of Promiſe, a Pattern or Figure of his Kingdome, which he then began to preach after baptizing, *Mark* 1.15. ſaying, *The time is fulfilled, and the Kingdome of God is at hand*: Into which his Kingdome, the gate is opened at baptiſm, *Iohn* 3. 5. *Jeſus anſwered, Except a man be born of water and of the Spirit, he cannot enter into the Kingdome of God.* But of Infants he ſaith, *Mark* 10. *Suffer little Children to come unto me, and forbid them not, for of ſuch is the Kingdome of God.*

O heavenly bleſſed *Jubilee* for ſmall and great, unto the glory of his Spirit, the Fountain of Life in baptiſm, by his holy new Covenant.

6. The holineſs of which good Spirit, Chriſt here compareth unto Oyl, by his interpretation of the Prophecie for himſelf and for others, *Luke* 4. *The Spirit of the Lord is upon me, becauſe he hath anointed*

*me*

*me to preach the Gospell to the Poor, the acceptable year of the Lord*, as foretold by *Esaias* 61. *to give Oyl of joy for mourning*. That they might be called Trees of Righteousness, the planting of the Lord, that he might be glorified. *Chap.* 6. *Numb.* 1.

O Glory for Plants aswell as for Trees, Oyl of Joy for Young and Old, the Child and his Mother! How seasonably did Christ mind that Widdow and Child so preserved with Oyl as a figure, fulfilled by him in his Oyl of the Spirit at this beginning of his Kingdom in Baptism.

7. As *Elias* was a figure of Christ, Oyl a figure of the Spirit; and that supernaturall preservation of life by Oyl, a figure of preserving the Spirituall life in Christ his Kingdom; so beginning at Baptism, the fundamentall occasion upon which our Saviour appeared to build his whole discourse, for Application of these Prophetique words and figures to himself, and those holding with him: in Conformity thereunto might that restitution of the Childs life figure the Resurrection of Christ assured in his new Covenant to the baptised: A precious thred of eternity through the Needles eye of a little One in the Armes of his Mother and of *Elias*.

8. A blessed mercy rewarding for her Motherly prayer in faith & repentance; Her sin came to mind for which death was due: But art thou come for that? onely that? when I thought that I and my son must dye for want, *Elias* saying fear, not her heart conceived a seed of faith for longer help: A little seed of weak faith which faileth not while any jot of the word is unfulfilled, or while the minister is pre-

Chap. 6. Numb. 1. ſent, and forſaketh not, nor is forſaken, but aſked whether any further hope of retaining him with a bleſſing may hinder ſeparation at the brink of extremity; what? any thing more? words it may be of temptation to deſpair (*what have I to do with thee*) yet not of deſperation, as remembring from whom he was ſent: O thou Man of God in whoſe name thou cameſt ſaying, *Fear not, for thus ſaith the Lord God of Iſrael, the Barrell of meal ſhall not waſt, neither ſhall the Cruſe of Oyl fail, untill the day that the Lord giveth rain, and the Barrel of Meal waſted not, neither did the Cruſe of Oyl fail, according the word of the Lord wch he ſpake by Eliah*: Had ſhe not faith to beleeve this and upon this to beleeve further? Ought her Faith to dye with her ſon? or rather ought ſhe to beleeve in that God who preſerved life ſo mightily, ſo mercifully, that he could and would reſtore life upon prayer of a penitent and faithfull heart ſeeking in the name of God to conſult abont the Uttermoſt of his Meſſage ſent in his Word? Anſwer O Man of God; Anſwer for thy Meſſage wherein thou art ſent from God; Anſwer for the Glory of God, the God of *Iſrael*—— *Elias* had not then an expreſs warrant, but ſtirred up the ſpirit in him to the uttermoſt that he could: In reaſon as a Man arguing by conſequence to the full performance of his warrant, in effect his warrant was at *Sarepta* to a Widddow not named, but by conſequence hee concluded her that he met to be the Widdow intended for his ſuſtenance; upon her readineſs to fetch a little water in a Veſſell, by conſequence hee required her to bring for him *a Morſell of Bread in her hand*: Upon her Oath of ſcarcity that there was but one

dreſſing

dressing for her and her son to eat and so to dye, by consequence of Gods promise that *Elias* should be susteined by her untill the end of three yeares and a half, *Elias* would first have a *little Cake*, and then he bid her *make for her self and her son*; in hope of supply, which promised without an express, in as much as God commanded her to sustein *Elias*, *Elias* was bold to promise by consequence that God would sustein her and her son by continuance of the Meal and Oyl, and it continued according to the word of the Lord which he spake by *Elijah* (the Hebrew saith by the *hand* of *Elizah*, the hand lift up in Prayer) it was blessed as the word of the Lord which the faithfull and praierfull spirit of *Elizah* spake by consequence of reason deducing such hope out of Gods word though not express, The Lord made good the word of his servant the Prophet, and so the widdow and he and her house did eat thereof many dayes. She afforded one meal to him, his ministery procured many meales to her and hers, and fed her with spiritual sweetning of hope for continuance of blessing to them and him, hoping so by consequence of Gods word in that the Lord said *I have commanded her to sustein thee*, the Lord of all using mercifully to bless them with sufficiency whosoever obey him commanding for good to the obedient; By consequence whereof *Elias* bid her *not fear* what she had feared, untimely death of her and her son together, Which the good affection of the Mother would have to survive after her decease for a living memoriall of her Name and Kindred to posterity, but if he dye before her, her soul more dreadeth

*Chap. 6. Numb. 1.*

*Chap. 6. Numb. 1.*

it than dying with her, which I bid her not fear: what will be said there among the Gentiles, where I bid her not fear, and that in thy Name O God of hope the Lord God of *Israel*? How shall thy name be Sanctified by thy Servant a fugitive from *Israel*, If I must be fugitive hence also from amongst the Gentiles? asking what to do with me there: Hast thou no blessings nor mercies for them by thy Servant? and he cried unto the Lord and said, *O Lord my God, Hast thou brought evill upon this Widdow with whom I sojourn by slaying her Son?* Is it for evill? And not at extreme opportunity rather for greater good in thy rich Mercy? Mercy thou treasurest up for them that dwell in thy blessed enjoyment for everlasting; But would not that be more loved and thy name magnified if here were an outward token of thy gracious dealing with thy Servant sent hither as on purpose that thy Glory may shine among the Nations? in hope of which desireable among the Nations, and consequence of such hope *Elias* cryed unto the Lord and said; *O Lord my God, I pray thee let this Childs Soul come unto him again; And the Lord heard the voice of* Elias, *and the Soul of the Child came into him again, and he revived.* This Christ called to mind in that his Catechisticall Lecture after Baptism, *Luke* 4. When he said the word Prophetiquely foretold was that day performed, by consequence whereof the Church of the Gentiles hopeth good intended thereby to her young Children in Christ his fullfilling his prayer at Baptism, being more powerful & his heart more pittiful in joyning his effectuall prayer with the prayers

of

of tender-hearted mothers, & the prayers of Mini- *Chap. 6.*
sters in tenderness of Spirit as Mothers to beget *Numb. 1.*
a new life of the Spirit, as *John* Baptist in the spirit of *Elias*, *Elias* procuring Oyl for preservation of the Childs life, & restitution of life after death, By consequence hope much more in Christ the Lord both of *Elias* and *John*, and the Lord of Life and Death; Christ his promise being express for grant of the Spirit unto Children upon the prayers of Parents whose Spirit is the more rooted in themselves therby, like as this Widdow of *Sarepta* procured the continuall Supply of Oyl to Her self and her son by continuall dependance on the word of God sent by *Elias*, though not express; but in this by consequence of good reason in prayer Our Mother Church Ministery promiseth in Christs name the Spirit like Oyl to the Childten of faithfull Parents at Baptism: Which some divert, abhor, and blaspheme, and in that blasphemy forsake the Mother-Church of *England* and her baptism, and her Ministery for so baptising Infants.

Thus while they refuse to beleeve the Sanctification of the Spirit at Infant-Baptism, their faith faileth about their own Baptism, that Oil ceaseth to them and their Children by their own confession, and so they run into the Wilderness after new devises: God in mercy call back, or hold us and others back from following them, and make us faithfull and thankfull for the Graces of our Baptism, and dutifull in performing the vowes and promises thereof in forsaking the Devil & all his workes, that the Devil may have no more power over us or ours, in sinfull waies of the world or flesh; that we

*Chap. 6. Numb. 1.* may beleeve the Articles of our Christian faith, doing the will of God in his Commandements as his Children: a Gospel way of Love.

Christ in this (4 of *Luke*) after Baptism mindeth of two more Prophetique Instances, both from the figurative service of *Elisha* by his *double portion* of *Elias* his *Spirit*, designed chief in succession of his Ministery; the first implyed, the second expressed: that implied was of the like success in restitution of life by that succeeding Minister at the like importunate intreaty for a Child; and if you will rather minde the other widdow complayning that she and her sonnes were to be sold to pay the debts of her husband (a Sonne of the Prophets) by mutuall interest of Parents and Children as One; by consequence whereof as Children were liable to suffer towards discharge, of their Parents debts, Parents ought to have prevented the Childrens sufferings by discharge of those debts, those debts being discharged by the Oyl figurative of Grace; By consequence the Parents ought to have provided, & one failing, the other ought & did by prayer with *Elisha* provide for the Childrens redemption, in event by Oil then, by Grace now in Christ redeeming Children from the debts of their parents faults: and borrowing vessels from their Neighbours houses, that they also might bee filled as with oyl of *Elisha*, with grace of Christ.

That other expressed was of *Naaman* (helped by direction of a good wish from his wife her captive little maid) a noble instance of hopely probability by divine Providence as it were on purpose apted for the great *Syrian*, *Assyrian*, *Scythian*, or *Barbarian*, all

all one in Christ, not to disdain helpers bond or free, since God the Holy Ghost hath sanctified the duties of Servants to their Masters 1 *Tim.* 6. 1. and the faithfull wives 1 *Pet.* 3. 16. to win their Husbands unto the honour of his Holy Name, and powerfull doctrine by Ministeriall intercession of *Elisha* for that Leper whose flesh became like the flesh of a young child by washing in *Jordan*, where Christ was to be baptized, for accomplishment of his Mysticall washing away sinnes both of old and young, as the children of *Israel* young and old passed through *Jordan* into the land of promise in figure of Christs Kingdome.

*Chap.* 6. *Numb.* 1.

The figurative passage of Mercy for Children at *Jordan*, where the spirit of *Elias* & *Elisha* both in passing were discerned by the children of the Prophets. 2 *Kings* 2. A lesson of the Spirit of Prophesie looking toward the Spirit *Elias*-like in *John* Baptizing at *Jordan*, under Christ his Almighty Spirit for Sanctification of Baptism, Originally there, where the waters were so divided for passage of safety to the glory of the Spirit [ *And Jesus being full of the Holy Ghost returned from Jordan* ] This solemne Repetition was not in vain at the beginning of the 4th. Chapter of *Luke*'s Gospel, where Christ premiseth the mention of these Prophets *Elias* and *Elisha* sent to the *Gentiles*, against the malignant *Jewes* ready there to have cast him down headlong from the brow of the hill whereon there City was built: perverting to evill in envy toward the *Gentiles* what Christ intended for mercy both to *Gentiles* and *Jewes* in favour of our purpose. Thus the Spirit of *Elias* rested in *Elisha*, and *John*

Baptist

*Chap. 6. Numb. 1.*

Baptist came in the spirit of *Elias* a Fore-runner of Christ the Lord of the same spirit baptized at *Jordan* being Author of Baptism and ordainer of Sanctification through the same Baptismal Spirit of Unity to his Glory.

The Spirit of *Elias* and *Elisha* was efficacious by prayer for mercy to young Children of the *Gentiles*.

The Spirit of *John* Baptist was the Spirit of *Elias* and *Elisha*.

Therefore the Spirit of *John* Baptist was a Spirit efficacious in prayer for mercy to young Children of the *Gentiles*.

The Strength of this increaseth by Christ his praise of *John* Baptist as more than a Prophet: And therefore his spirit by neerness unto Christ, likely to be more efficacious in prayers for mercy both in Power and Act of efficaciousness as at fulfilling, *This day is this Scripture fulfilled in your eares*, *Luke* 4. 21. about the Spirit anointing, and delivering, and accepting, as the acceptable year of the Lord, accepting in mercy Young and Old; And this acceptableness in Spirit like sweet healing Oyl being mentioned by the providence of Christ (anointed with the Holy Ghost) upon his baptizing the great Messias anointed above his Fellows. *Ps.* 45. In his societie to be anointed under him, as his by Covenant of Grace: That Grace as precious anointing oyl may blessedly flow from his Head-ship down on them as members of his body, so baptised in his Spirit of Christianity. Thus by reasonable and mighty consequence of apply-plying to the baptismall spirit Efficaciousnes like that of *Elias* and *Elisha* by prayer effectuall for

mercy

mercy to young Children of the *Gentiles*, mercy to be so baptized into the Spirit of Christ, alike the Saviour of *Gentiles* as of *Jewes*. *Chap.* 6. *Numb.* 2.

And behold a like Argument of Gracious Efficacy for the *Jewes* and their young Children in that the blessed Apostle *James* in his Epistle general to the twelve Tribes scattered abroad, chap. 1. Warranting them to speed when they *ask in faith* of God the *Father of lights*, who giveth *liberally* to his Children, *of his own will begat hee us with the word of Truth, that wee should bee a kinde of first fruits of his Creatures*, according to the Prophetique word, *Jeremi.* 2. 3. *Israel holiness to the Lord, the first Fruites of his increase*: Applied to all the Families in *Israel*, v. 4. & 9. *Wherefore I will yet plead with you saith the Lord, and with your Childrens Children will I plead*: All engaged in that holiness according to Gods Ordinance of the figurative Fruits, sanctified and sanctifying others. *Rom. chap.* 11. *If the first Fruits be holy, the lump is also holy.* Yea and in offering the fruits, the *Israelites* persons were offered also to be first Fruits as first Possessors of that holy Land, in duties to be holy to the praise of God in Profession and in Prayer. *Numb.* 2.

*Deut.* 26. In profession: *Thou shalt take the first of all the Fruit of the Land, and say unto the Priest, I profess this day unto the Lord thy God, that I am come into the Countrey which the Lord sware unto our Fathers to give us*, (mark how they were included at first as Children, and in conscience then of the like Duty to include Children) *I have brought the first fruits of the Land*, v. 9. *& v.* 13. *I have brought the hallowed things & given to the Fatherless and wid-*

Chap. 6. Numb. 2. *dows. I have done according to al that thou hast commanded* — And then in prayer unto the Lord God, *Look down from thy holy Habitation, from Heaven, and bless thy people Israel* — *Thou hast professed or avouched the Lord this day to be thy God: And the Lord hath avouched thee this day to be his peculiar People*: They and their Little Children in Covenant with God, *chap.* 29. partakers in the blessing, *chap.* 2. *v.* 4. *Blessed shalbe the Fruit of thy Body*. As the Fatherless and Widdowes partaked in the Profession and Prayer at oblation of the first Fruits, in reference whereunto the blessed Apostle *James* praiseth it as the pure Religion to visit the Fatherless and Widdowes: The word ὀρφανὸς entendeth to the least Pupils that see not how to help themselves, as in τῇ ὀρφνῇ dark of ignorance, for help whereof the visit here in the Greek is ἐπισκεπτόμαι from which the Pastor or Elder is called ἐπίσκοπος, implying the Pastorall Act of Ministery for Orphans help: A religious act toward them for their Sanctification amongst the blessed fruits of *Israel*. And that oblation of Fruits being an Act commanded for the time after their possession of the holy Land as a figure, must have answerable truth under Christ his Kingdom of Grace for their young Children.

That interest of *Israels* young Children at their return ( the third sort of Branches ) hath further growth by this Thundring Apostle *James*, blessedly showred out in that rain of *Elias*, who shewed himself before a ready Friend in effectuall prayer for that Widdowes little Child among the Nations: And his own Country men beleeving that (as he said) there should be no rain but at his word for

three

three yeares and an half, long enough to bring them into extremity like that of another dearth. *Ier.* 14 Their Nobles sent their little Ones to seek, but finding no water they returned with their vessels empty; Their little ones in what sense soever needed help, no marvell if they sent into every Nation to seek *Elias* his help who by Gods command was found of faithfull *Obadiah*; And the heavens gave a little sign of rain first like a man's hand, and then great abundance of rain, and the Earth brought forth fruit, from little beginnings abundance of fruit. Almighty God hath a great delight in cherishing the Little by degrees to encourage the Progress of Zeal in prayers with fervency to procure efficacy through the Spirit of prayer in Elders of the Church scattered abroad to mind Little Ones as *Elias* did: Although his prayer be not expressed in the Storie, but by consequence, enough for St. *James* to say that *Elias* prayed again, and the Heavens gave rain. If you will not allow alike consequence of effectuall praier for Orphans and other young Children to be sanctified among the first fruits as the first born formerly towards sanctifying others, 1. *Kings* 19. 3. Behold *Elias* in Zeal of the Covenant fugitive again for life: Hee came to *Beersheba* blessed to *Abraham*, Gen. 21. blessed again to *Isaac*, Gen. 26. 23. 33. By interpretation the well of oath, for him and his Posterity, degenerated since into the condition of Hagarenes. *Galath.* 4. And so needing again the Angels invitation to *Beersheba* the well of oath which gave denomination to that Country; where behold the Lord asisting *Iacob* and his children with

*Chap. 6.. Numb. 2*

*Chap. 6.* their little ones, *Gen.* 46. 3. 5. The angell of the
*Numb.* 2. Lord saluting *Elias* again, & sending him to oridan *Elisha* to be successor in his Spirit of Ministery for the remnant of *Israel* beloved for the Fathers sake, for *Isaac* who made an Oath of Covenant for his posterity there at the holy well of Oath, *Beersheba* sitly patterning the Fathers of the Remnant of *Israelites* at their hoped return under Covenant for their Children at the waters of Baptism, as *Isaiah* foreshewed chap. 52. vers. 4, 7, 8, 15. The son of God in that appearance of his glory fitted the premises for application to the baptismal-blessing-Mystery, for as much as *Elias* in Spirit was forerunner of *John Baptist* who baptized Christ, and Christ after his baptism alleged the practise of *Elias*, and the angell of Christs Kingly presence assisted *Elias*, who came for life to that well of oath, and thence in Zeal of the covenant unto death after sacred ordination of his successor in the Ministery for reducing the remnant of *Israelites* under Covenant: And both *Elias* and his successor *Elisha* praying effectually to the Lord of Glory for Young Children: And the Evangelist *John* cap. 12. Affirming it to be Christs Glory, which *Esaias* saw, chap. 6. & 7. *Esaias* being bid by the Lord to take with him his son, whose name by interpretation is [*The Remnant shall return*] when he was to give the Prophetique sign of Christ. Thus the promise of the Remants returning unto Christ was sent by the name of *Esaiah* his son, the nomination using to be at the time of sealing the Covenant unto them in Childhood; how this appertaineth unto their baptism, it more will appear anon.

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The Remnant of *Israel* were not to leave the Children out of the new Covenant at their return which Prophetically was brought unto their Children, as Disciples by this lesson in their very names, and for allaying the tedious nights, and carefull daies of Nursery, consider the reward everlasting, for what is done or suffered about Gods Children the sons and daughters of *Jerusalem*, after return unto the love of Christ her dear Husband. And *Isaiah* 66. *Rejoyce with Jerusalem, that yee may suck and be satisfied with the brests of her consolations, for thus saith the Lord, Behold I will extend peace to her like a River, and the Glory of the Gentiles like a flowing stream, and then shall yee suck; yee shall be dandled upon her knees, as one whom his Mother comforteth*; likewaies *Hosea* chap. 2. 14. *I will speak comfortably unto her* (23.) *I will have mercy upon her that had not obtained mercy*: Of the house of *Israel* saith the Lord (verse 2.) *She is not my wife* (verse 4.) *I will not have mercy upon her Children.* *Chap.* 6. *Numb.* 2.

This change of *Israel* from having Gods mercy to be without mercy, reached from the Parents to their Children, after which another Change of them that were without mercy was to bring them under the new Covenant of mercy.

But the Children were without mercy.

Therefore the new Covenant of mercy was for Children also.

Yea and that it might be known to conclude them in their Childhood the Lord revealed this great Mystery to the Prophet in the names which the Lord prescribed for the young Children of that Prophet, *Hosea* chap. 1. *It shall come to pass that*

Chap. 6. Numb. 2. *in the place where it was ſaid yee are not my People; There it ſhall be ſaid unto them the Sons of the living God*: Upon this change followeth that command; *Say unto your Brethren* [ *Ammi* ] that is, my People: *And to your Siſters* [ *Ruhamah* ] that is, having obtained mercy ] Behold the Children of the Prophets *Hoſea* and *Iſaiah* Children under Covenant of mercy for ſignes to the houſe of *Iſrael* in their changes.

Children ſealed under Covenant, as prophetical ſignes to foreſhew the ſealing of children under the New Covenant of mercy: When the *Children of Iſrael return and ſeek the Lord their God, and David their King* ( in his Son Chriſt) *In the latter dayes*, Hoſea chap 3.5. and chap 2.15.18. *I will give her the valley of Achor for a door of a hope, And ſhe ſhall ſing there as in the dayes of her youth*, When ſhe had newly ſealed her Children at *Gilgal* the way to that their door of hope betwixt their place of bondage and *Jeruſalem* their holy place of reſt in peace and mercy, there groweth the Tree of life wherein they are to be regrafted *Rom.* 11.

Such as were cut off through unbelief are to be grafted in again by faith.

Children are to be grafted in again through faith, that God may be glorified for his mercy to ſuch as had no mercy.

Children had not mercy when they were cut off for their Parents unbelief.

Children are to find mercy when through their Parents faith in the New Covenant they are to bee grafted in again : ſuch being grafted into Chriſt, *Rom.* 11. as were complanted with Chriſt at Baptiſm,

tiſm (*Rom.* 6.) according to the ſenſe of the Pro- *Chap.* 7.
phets children ſealed young to be ſignes for the Church of Chriſt to learn this leſſon of mercy for ſealing her young in Chriſts name, *Hoſea* 14. *like dew to Iſrael, his branches ſhall ſpread, and his beauty ſhall be as the Olive Tree; they that dwell under his ſhadow ſhall return: O Iſrael return unto the Lord God, for thou haſt fallen by thine own iniquity; take with you words and ſay, Take away all iniquity, and receive us graciouſly; who is wiſe and he ſhall underſtand? prudent, and he ſhall know them?* as this hath a reflection of like comfort unto us Gentiles for our Infants Baptiſm, ſince they were to find mercy in our mercy, *Rom.* 11. both concluded alike in mercy without difference. The Jew and the Gentile one in Chriſt.

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## CHAP. VII.

Numb. 1. *Children of Primitive beleeving Jewes the fourth ſort of branches, under tutors at firſt, yet heirs, had right to Baptiſme ſeal of the New Covenant.* Numb. 2. *The Covenant the ſame in ſubſtance; what are ſubſtantitialls: the Infant correlative principall.* Numb. 3. *The young expreſs in the New Covenant.* Numb.

NUMBER 1.

O did it most specially prepare to bless Chlidren of the Primitive Christian Jewes, whose Children are the fourth sort of branches complanted with Christ, and in Christ, at Baptism as under the Covenant of mercy, which then began (according to the Prophet *Hosea*, praised *Rom.* 10.) though it were to be more accomplished at the return of *Israel* unto Christ their *David* Prince of the Covenant, extending Armes of Mercy to young and old; he useth not to take away privilege from any without their default, The Children of beleeving Jewes in Christs time had committed no fault in their Infancy to lose their privilege of their former sealed inheritance.

Had the most mercifull God of *Israel* exacted of those Infants; blood in his Covenant of Circumcision for nothing? onely that his Seal of Covenant might remain in their flesh, to betoken thereby no blessing covenanted in Christ? no truth answerable to that figure? no substance but emptiness at that fulness of time for fulfilling all things by Christ his fulness, to fill all in all, the small vessells as well as the great? this Ordinance of Ceremonies under that stile [*for ever*] had right for ever to some blessed accomplishment in him; the Sun of Righteousness had warmth for the least in Covenant with him. Infants while Infants (as his in Covenant) had certainly right to what he gave and promised by his servants Ministers then: whose word he maketh good and conde-

condescended for himself to be tryed by their word which they had from him: Hee is rich in mercy to all for whom he is called on: And his gifts are without repentance, as a most mercifull Father, specially to the Children of *Israel* whom he made Judge in their own cause [ *What could I have done more to my Vineyard, that I have not done in it* ? Isaiah 5. *Chap. 7. Numb 1.*

*Gal.* the 4th. *The Heir while he is a child is under Tutors untill the time appointed by the Father. Even so wee were children: But when the fulness of the time was come, God sent forth his Son made of a woman made under the Law to redeem them that were under the Law*; Were not Infants under the Law? was not the price of his redemption enough for them also? Did he reject them after he had so dearly redeemed them, Unless they afterwards ungratefully rejected him? Infants while Infants under the Law were acknowledged Heirs of all by the holy Ghost; though at the time appointed by the Fathers higher elevation of Spirit in duties answerable to higher occasion of dignities are ordained, yet the same persons Heirs still: though under greater manifestations of the Fathers will, yet in truth for the same blessed inheritance, granted by the Steward, confirmed by the Lord; sealed at first by the servant, afterwards sealed by the son of God Christ the true Lord of all, in brotherly kindness offering to make his Confederates Joynt-Heires: First by the seal of more speciall commission to the Children of *Israel*, afterwards by the great seal of his Commission for all Nations. The former Speciall, The lat-

*Chap.* 7. *Numb.* 1. ter Generall, but national Commissions both.

The prayers of faithfull *Israelites* (as that of *David* Ps. 83. was) against their spirit as Malignant who would have *Israel* cut off from being a Nation. *Jeremiah* chap. 33. 24. the Lord himself observeth, *Thus they have despised my people, that they should be no more a Nation before me*: But allegeth his own Covenant as sure as that with Heaven and Earth to the contrary. *Ezek.* chap. 37. *Thus saith the Lord God, I will take the Children of Israel from among the Heathen, and I will make them one Nation, and I will make a Covenant of Peace with them, and I will be their God, and they shall be my people.* Rom. chap. 11. 2. *God hath not cast away his People.*

The *New Covenant* was their Nationall Covenant first, *Heb.* chap. 8. 8. as their speciall preferment, *Rom.* 3. 2. and chap. 9. 4. to be the first fruits, a pattern of other Nations, *Rom.* chap. 15. as prescribed in Gods own holy directions, *Deut.* 32. for other Nations to joyn with them, while they and their little ones were in Covenant with God, as one people, *Deut.* 29. 11. *Isaiah* chap. 60. 12. *The Nation that will not serve thee shall perish*; For accomplishment of Prophecies, *John* is to prophecy before many people and Nations, *Rev.* chap. 10. 11. and *Rev.* chap. 22. The leaves of the Tree of life are upon the first discovery (that mysticall way) to heal the Nations; And then the 12 fruits of that Tree for the twelve Tribes, according to the prayerfull predictions and benedictions of *Jacob* and *Moses*, in the new City of God, whose 12 Gates have the Names of the 12 Tribes of

of *Israel* for all Nations to enter as fellow-Citi- *Chap.* 7.
zens in the Covenant of holinefs and peace to *Numb.* 2.
find Chrift our beginning and end there.

To this glory, bleffing, and nationall way, whether in fpeciall for his people *Israel*, or in generall for other Nations to joyn with them by vertue of his all-power, *Math.* 28. ordaining a Succeffive miniftery for all ages to baptize and teach what he commanded; not excepting that command [ *Suffer little Children to come unto me* ] to come in the Armes of their Parents to partake in his bleffings, as by their Parents finfulnefs they are infected with our firft-Parents fins.

The Children of beleeving *Jewes* had right to help by their Parents Faith and Charities procuring them to be fealed within the Covenant of Mercy.

The Nation comprehendeth Infants, as the whole comprehendeth each part.

Neither is there any word exprefs in holy writ for excluding Infants from under the command of baptizing the Nations, as if they either were not baptized, or ought not, being formerly fealed under Gods Covenant.

The Covenant is the fame ftill in Effence though *Numb.* 2.
for the change of Circumftances ( fome ceafing and others fucceding, as the Lord of the Covenant willeth ) it is for diftinction fake called old in refpect of the ceafing, and new in refpect of fucceeding circumftances: The covenants be the fame in effence, according to Gods Oath, *Luk.* chap. 1. 72. *To remember his holy Covenant, the Oath which he fware to our Father* Abraham *that he would*

Chap. 7. Numb. 2. *grant unto us*: Gal. 3. The Gospell was preached before unto *Abraham*, when the Lord said, *In thee shall all Nations be blessed*, Gen. 12, and 22. *By my self have I sworn saith the Lord, In thy Seed shall all Nations of the Earth be blessed.* This is the Matter covenanted.

And secondly the Form is an agreement sealed, for though a promise might hold without a seal, yet when it is agreed to be sealed, then it is Null if it remain unsealed: God after his promise of Salvation willing to enter Covenant with man, for further assurance agreed to have it sealed by a token. And in that sense he called the token by the name of Covenant, as it were intimating the Covenant to be void if not sealed, as agreed, *Gen.* 17. 10, 11. *This is my Covenant which yee shall keep betwixt me and you and your seed after you, it shall be a token of the Covenant betwixt me and you.*

After such agreement the token or seal is called the Covenant, as essentiall to the Covenant, which if Papists would hear they needed not dream of Christ transubstantiated, the token as a seal assuring the benefit agreed on, though the matter of the seal be but circumstantiall, as in Contracts of men whether their seal be wood or brass. So the Covenant of God for our pardon ought to be sealed as covenanted, though whether the seal be flesh or water, that was a circumstance, changed, not at our pleasure, but as pleased the supreme heavenly power in pardoning.

Thirdly the Covenant being a relative agreement, the Correlatives are essentiall as agreed betwixt God

and

and Man, correlative; Parents and Children, great and ſmall, principally the ſmall in truth of this clauſe in the agreement, the Child Chriſt being included: as the promiſe was made principally to the ſeed expreſſed alone, *Gen.* 3. So the Covenant principally to Chriſt the Seed moſt bleſſed, and bleſſing others, the ſeed of the woman, the ſeed of *Abraham*, the ſeed of *David* covenanted in unity of Perſon to be God who covenanted with Man: the Son of God in unity of Perſon to be the Son of Man, ſealed to be the Mediator betwixt God and Man, Parents and Children, great and ſmall, ſealed ſmall as agreed by himſelf in his God-head covenanting with Man to be ſealed in childhood, with obligation of duty to pay in fulneſs of time the ranſom for Mans redemption at his death by the blood of Everlaſting Covenant to Juſtifie the circumciſed in heart. *Chap.* 7. *Numb.* 2.

The mercies and bleſſings of the Circumciſion in heart appertaining by Gods promiſe to young children with their Parents upon their entring into Covenant with God as formerly proved, *Deut.* chap. 29. 11. & 30. 6. the Covenant of love to be ſealed inwardly by the Spirit, outwardly by Gods Ordinance, though the manner of that Seal were a circumſtance, yet needfull, as commanded by God though diverſly, firſt by Circumciſion alone, at laſt by Baptiſm alone, but by both at the fulneſs of time to compleat all in Chriſt, who being circumciſed was alſo to be baptized to fulfill all Righteouſneſs: all extendeth unto Jewes and Gentiles treading in the ſteps of the faith of faithfull *Abraham*, ſealed with the ſeal of righteouſneſs by faith as

*Chap.* 7. *Numb.* 2. beleeving Gods everlasting Covenant to be God unto him and to his seed as their God: That clause of the Covenant to be [*their God*] being the principall object of faith, as interessing him and them in Christ the blessed seed to bless all Nations and Families on earth to find righteousness in faith by Christ in that everlasting Covenant for them and their Children sealed, as *Abraham* found Righteousnels by faith for himself and his Children though sealed young, under Covenant of faith binding them in their appointed season also to beleeve in him unto their Justification, for which the Prophet *Jeremy* said chap. 23. *This is the name whereby he shall be called* [ *The Lord our Righteousness* ] in mercy so far exceeding the deliverance of Fathers with their Children out of *Ægypt*, as if that were no more to be named in comparison of this, where Fathers and Children are delivered from the wrath of God, the curse of the Law, and power of Satan and Hell, and admitted into the Kingdom of God as partakers of Christs righteousness put on them by vertue of their faith in the Covenant for them and for their Children brought under Covenant with them, that Christ his fulfilling all righteousness in the new Covenant under seal of Baptism, may thus reach them with his Covenant blessing, revealed under the new Testament, veiled under the Old, in essence thus the same through the meditation of that blessed seed Christ the Child sealed, as by the former seal, so by the latter, to become Mediatour of the Covenant of Salvation unto them that would apply the same under

Jer. 16. 14.

the

the New ſeal unto which they have right through the former Seal of Righteouſneſs by faith in God: The eyes of faith which ſaw the day-ſtar of the Prophets in dreams and types, might and ought to have perceived this ſun of righteouſneſs ariſing, if they had not winked with their eyes, and yet boaſted as if they ſaw reaſon in worldly policy, for which the wrath of God remained on them, and on their Children through unbelief refuſing the righteouſneſs of Chriſt at Baptiſm, that might and ought to have ſealed unto them, and their young Children this eſſence of the Covenant, depending thus on that clauſe for ſealing principally the young, otherwaies void both toward the Children and toward their Parents. *Chap. 7. Numb. 2.*

Toward their Children, *Gen.* 17. 14. *The uncircumciſed Male his Soul ſhall be cut off from his people: Hee hath broken my Covenant*, that was to be in the fleſh, an everlaſting Covenant for everlaſting good, but upon breach for everlaſting condemnation of his ſoul to be cut off for ever; in which ſenſe the word is doubled, *Numb.* 15. 31. *That Soul ſhall be cut off in cutting off*, in this world, and cut off in the world to come, his iniquity being upon him: And while iniquity remaineth the wrath of God is remaining toward the Parents, though circumcized, yet obnoxious for neglecting the circumciſion of their Children. *Exod.* 4. The Lord met *Moſes* and ſought to kill him: But upon circumciſion of his ſon; *Zipporah* (by way of Plea in form of fœderall claim) might ſay a husbaud of bloods thou art to me, and he (the Lord *Jehovah*) letting him go, ſhe might faithfully

*Chap. 7. Numb. 1.* fully and thankfully say a husband of bloods for circumcisions: blood in the Circumcision of her husband, and blood in the Circumcision of her son and their Posterity that had been cut off if not sanctified with that outward seal of Circumcision; hearing the Lords threatning (to cut off) in the very same words, from circumcision of Children, *Gen.* 17. 14. applied under the new Covenant, *Act.* 3. 23. about them that were admitted to the new seal of baptism; betwixt such fear and hope would the religious Fathers of *Israel* have dared to leave their Children unsealed without express countermaund for not sealing them? would not they else desire earnestly both as a comfort in their own hearts, and an honour and safeguard unto their Children to have them outwardly sealed for distinction sake as the Lords people? would the Lord abbreviate his covenant which he sware to enlarge, that his Glory might fill the Earth (*Numb.* 14.) in that promised blessing for all Nations and all Families? as for the honour of the Lord who created the whole Nation and redeemed the whole Nation, is the whole Nation claymed for his holy name unto his service by the seal of Sanctification which hee sent for the whole nation needing his help, *all we like sheep have gone astray, & the Lord layed on him the Iniquity of us all*, Esaias 52. *As a Lamb for the transgression of my people——— Thus he offered for sin.* And expressed care of the Lambs as his, in love to them, aswell as the sheep, in that threefold charge of love commended unto *Peter*, it was the Lord who said *All soules are mine, the soules* of the *Chil-*

sing

*dren* aſwell as of the *Fathers*, Ezek. 18. he profeſ- *Chap. 7.*
ſing himſelf to come unto the *loſt Sheep of the houſe* *Numb. 3.*
*of Iſrael*: By this light we may ſee to whom he ſent his word of ſalvation by Baptiſm. *Math.* 3.5. All *Judæa* went and were baptized of him; though not *(all)* particularly, yet *(all)* generally, without reſtraint of any ſort or age. Their confeſſion alſo might be generally without confeſſing particularly. *John* preached *repentance* to *(all)* people of *iſrael*. Acts 13.14.

Thus the preſentment of Gods rich mercies (at performance of what he promiſed) ought not to leſſen the parents hope of their Childrens benediction through the bleſſed ſeed as if now unſealed unto them in the new, though formerly ſealed in the old Covenant.

The new Covenant extending alſo to Chil- *Numb. 3.*
dren expreſly by moſt merciful proviſion of the holy Ghoſt. *Jeremiah* chap. 32. 38, 39, 40. *They ſhall be my people and I will be their God, and I will give them one heart and one way, that they may fear me for ever* (all dayes) *for the good of them and their Children after them: And I wil make an everlaſting Covenant with them, that I wil not turn away from them to do them good: But I wil put my fear in their hearts, that they ſhall not* (or will not) *depart from me.*

Thus the Lord interpreteth the ſenſe of his own promiſe in the next precedent chap. of *Jeremiah* 31. 31. *I will make a new Covenant with the houſe of Iſrael and the houſe of Judah*; houſe here comprehending the Children by ſuch expreſs interpretation of the Lord: Therefore it alſo comprehendeth Children in that recitall of the new

*Chap. 7. Numb. 8.* Covenant by the holy Ghoſt after Chriſts time, *Hebrewes* chap. 8. 8. The name of houſe comprehending Children and all therein, unleſs exception thereof be found; when *Jeruſalem* and all *Judea* went to *John*'s baptiſm, exception of their Little Ones is neither expreſſed nor implied, but rather the contrary, for that the Mothers did carry the Little Ones in their Arms at ſuch new wonderfull preſentments. *Matth.* chap. 14. 21. *They that had eaten were about five thouſand, beſides women and children*, chap. 19. 13. *then were there brought unto Chriſt Little Children that he ſhould put his hands on them and pray.* Hebrews chap. 6. 2. Impoſition of hands following after Baptiſmes in the plurall number; baptiſm of old and young among principles of religion; for though ſome were as babes new born in the Spirit, yet that excludeth not, but rather includeth the babes new born in body by vertue of compariſon.

If the ſenſe had been that onely ſuch young men are admitted into this Kingdom of Chriſt as are in meekneſs like unto young Children, it had been a reaſon of ſuch grown mens acceſs: would Chriſt have alleged others intereſt in his Kingdom as reaſon of his command about Little childrens acceſs unto him without intereſt of the Little children, as if they and others ſuch Little ones were not in that his Kingdom ſubjects of his love and beneficence? *Jeſus* ſaid, *Suffer little Children to come unto me and forbid them not, for of ſuch is the Kingdom of heaven*, into which none can enter unleſs he be *born of water* and of the *Spirit*, John 3. 5. behold Baptiſmall regeneration appointed as the

the entrance into the Kingdom of God. They therefore had right unto Baptiſmall regeneration who by Chriſts appointment had right unto the Kingdom: But thoſe little children had right unto the Kingdom, and for confirmation thereof Chriſt impoſed his hands on them, and affirmatively commanded their acceſs unto him, and negatively forbad the prohibition of them or of ſuch other Little children indefinitely for their acceſs unto ſuch effect, as perteining to his Kingdom; and forget we not Chriſt his proteſtation, That all muſt be like children who ſhall enter into the Kingdom of God; come therefore all old Men, and old Chriſtian Women, profeſs your conſents unto what was promiſed for you in hope of what was promiſed unto you at baptiſme in the name of Chriſt as his members to be joynt-heires of his Kingdom of heaven, that you may ſay with our bleſſed Apoſtle the pattern of mercy to us *Gentiles*, *I have finiſhed my courſe*, and with old *Simeon* about to depart in peace according to what was revealed unto him by the holy Ghoſt after he had ſeen that in *Iſaiah* thrice blotted out by him, and thrice wonderfully reprinted at laſt in golden letters about the ſon of a virgin, as it was ſaid, *old men ſhould dream dreames*, bleſſedly becomming twice Children, as new born babes in the milk of the word taſting how gracious the Lord is to ſuch as in the Spirit of *David* having engaged their Children under the Covenant of God, behave themſelves as his weaned Children, in ſuch humiliation, the Pſalmiſt framing the 25: Pſalm by the letters of the Hebrew alphabet,

*Chap. 7. Numb. 3.*

*Chap.* 7. *Numb.*3. what ſweet leſſons of Gods Covenant were there taught? And *Pſ.* 34. & 37. & *Pſ.*111. & *Pſ.*12. ſometimes two verſes unto every letter, ſometimes two letters for a verſe: And in that longeſt *Pſ.* 119. 8 verſes for every letter in the alphabet, leaving *Omega* for Chriſt.

As the Locks having upon many wheeles letters to be joyned in a certain word before they can open, ſo the great myſteries are locked up untill the word be found.

Is not that the word of Chriſt *Revel.* 21. 6. γέγονα, I am Alpha and Omega, the beginning & the end: It is done in Chriſt the Temple, the Lamb, all in all: the Angell of his preſence reinſtiled Alpha and Omega, the beginning and the end, for all in Chriſt, the firſt and the laſt, *Rev.* 22. 13. Be ſilent all controverſies of imaginaries before Chriſt, or after Chriſt, that his ſmiting Angell may be ſtayed in mercy, which God grant in Jeſus. *Amen.*

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## CHAP. VIII.

*Angels Infants guardians.* Numb. 2. *Infants of Patriarks, preſerved at waters in figure.* Numb. 3. *Men Angels, the Prophet called Angel, Angelicall and Evangelicall miniſtery for engagement of Baptized Infants in the bleſſings of the Covenant.*

NUM.

NUMBER I.

MAtthew 18. 10. *Take heed that ye despise not one of these little ones, for I say unto you that in Heaven their Angels doe alwaies behold the face of my Father which is in Heaven,* διὰ παντὸς, a very generall word for the readiness of those heavenly messengers attentive to serve Gods good pleasure at any time, any way, upon any occasion, for the Children as members of Christ their Lord, *Mark* 9.37. *Whosoever shall receive one of such Children in my name receiveth me*: Christ accompteth the Childrens good, his own, having interest in that their common cause under the bloodthirsty commission of *Herod* (subordinate Agent of Roman cruelty) to kill the young children in hope of destroying Christ among them: But as Christ was delivered by the Message of an Angell, he calleth such heavenly messengers the Childrens Angels. Chap. 8. Numb. 1.

*Herods* Edict for killing all the children that were two yeares old and under, was overcome by Christs heavenly prædict for them.

If you plead such Infants saved though unbaptized, it was (before institution of Baptism) by vertue of Circumcission, or if any uncircumsicized (as the Son of *Herod* or of other Gentiles) had then their soules accepted, it was the superabundance of Christs compassion towards them that suffered for him a Baptism of blood (anciently so called) not that they could be saved by such washing of their own blood, but by the blood of Christ in his supposed free love unto them, exceeding the love of *Joseph* unto his Brethren, for them and their

little

*Chap.* 8. *Numb.* 1. Little ones, *Gen.* 45. 19. and 46. 15. for which the Church of *Israel* was called *Rachel*, *Mat.* 2. as *Ieremiah* 31. 5. *Rachel mourning for her children: Thus saith the Lord, refrain thy voice from weeping, and thine eyes from teares, for thy work shall be rewarded saith the Lord*, A reward to her comfort for her little Children, not onely those Children so slain; for Christs abundant mercies appear to the childrens Children in the precedent and subsequent expresses of that Prophet *Jeremiah*, as chap. 31. *v.* 1. *I wil be the God of all Families of Israel, saith the Lord.* (7.) *Sing with gladness for Jacob, and say, O Lord save the remnant of Israel.* (8.) *I will gather them from the Coasts of the earth, and the woman with Child and her that travelleth with Child.* (9.) *I am a father to Israel, Ephraim is my first born*, partaking of the Primogeniture, though the younger, referring to the benediction of *Iacob*, The Angell which redeemed me from all evill (the Angell visionally, presentative Christ our Redeemer) bless the Lad (10.) *Hear the word of the Lord yee Nations, and declare it among the Isles afar off: Hee that scattereth Israel will gather him, and keep him as a Shepheard his flock.* (12.) *Sing for the young of the flock and of the herd, and their Soules shall be as a watered Garden.* (20.) *Ephraim is my dear Son, a pleasant Child, for since I spake against him I do earnestly remember him stil, therefore my bowells are troubled for him, I will surely have mercy upon him saith the Lord*: Thus the Lord expresseth his mercies by the bowels of love to the *Israelites*, as to *Ephraim* a child. (27.) *The dayes come saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man*, (29.) a signification of hal-

hallowing their young ſucceſſively, *In thoſe dayes they ſhall ſay no more, The Fathers have eaten ſowr grapes, and the childrens teeth are ſet an edge;* (30.) *Every one ſhall dye for his own iniquity, every man that eateth the ſowr grapes his teeth ſhall be ſet an edge.* Chap. 8. Numb. 1.

Original ſin being forgiven in Baptiſm by the new Covenant which God promiſeth in the following words, to remember their ſins no more: 34. This being the bleſſed Mercy promiſed unto ſuch as eſcape from *Babylon* accurſed for her crnelty, ſpecially toward young Children, for which *Eliſha* wept, 2 *Kings* 8. 12. *Eſaias* complained, chap. 13. 16. with a threat, as *Pſ.* 137. 9. and *Jeremiah* magnifieth it as the vengeance of the Lord, chap. 50. 29. & 51. 11. 64. behold as the deſtruction of old *Babylon* was ſignified by caſting a ſtone into the water, A mighty Angel caſt a great Milſtone into the Sea, *Rev.* 18. *Saying, thus with violence ſhall be thrown down that great City Babylon*, in whoſe forhead is written Myſtery, the Mother of Harlots, in which is to be found the blood of all ſlain upon the earth, *Rev.* 18. For which they ſhall riſe up in judgement againſt her both great and ſmall: Infants of votaries in ſingle life without the gift of Chaſtity for ſhame in ſecret murthering them unbaptized in danger of his wrath as dreadfully denounced, *Luk.* 17. 2. *Wo be to him by whom offences come, it were better for him that a Millſtone were hanged about his neck and he caſt into the Sea, then that he ſhould offend one of theſe little ones*: σκανδαλίσῃ, by putting a hindrance or hindring him from Chriſt, to come as they could

by

*Chap.* 8. *Numb.* 1. by others help unto Chriſt, and be joyned with him in his name, in his compaſſion weeping becauſe when he would their parents would not ſuffer him to gather their Children as a hen her chicken, and bid the company of women not to weep for him but to weep for themſelves and their Children, for the miſeries to come upon them by the Roman of the new Babylon under that Imperiall headſhip of cruell *Rome* oppreſſive of Chriſtians then, after whoſe deliverance, *Revel.* chap. 21 4. and 6. with the promiſe of wiping away all tears, is a promiſe to give of the *Fountaine of the waters of life freely*, the ſame which *Iſaiah* 55. his proclamation expounded by *buying milke without money*, Milk is for Children, and ſo for Chil- the wiping away teares, the tears of all the Tribes, by the angell of Chriſts preſence officiating *Rev.* chap. 1. 7. 13. chap. 3. 7. aſſuming to himſelf the accompliſhing of *Eliakims* charge *Iſaiah* chap. 22. 22. and by conſequence of his glory (24.) [*The Offspring and the iſſue, all veſſels of ſmall quantity from the veſſels of cups even ſo all the veſſels of Flaggons or vialls, to be purified by waſhing*] the Angell over ordering all other angells as from the beginning to the end.

*Numb.* 2. The Angell promiſing victory to and by the ſeed or ſon of the Woman before his birth, *Gen.* 3. the Angel promiſing to ſave *Noah* and his Children while they were unborn or new born by an Ark to be prepared for their future preſervation by the Fathers faith, *Heb.* 11. 7. The angell which ſeeing ſaw the *Iſraelites* affliction, *Moſes* a child in water, other male Children under charge of threats to be killed

killed, yet conducting them through the red Sea *Chap.*8.
as a baptiſm; The angell that ſwore for preſerva- *Numb*: 3.
tion of little children in the figurative wilderneſs; Numb.14.
The Angell that protected them in poſſeſſion of
the holy Land; The Angell of good newes for the Jud.13.
Child *Sampſon*, for the Child *Immanuel*, the Child
*Jeſus*, the *Jehovah* that ſpake to his father *Jehovah*,
Zach. 3. 2.Archangell, Prince of angels cœleſtiall, *Numb*. 3.
viſionall, or paſtorall; The ſeven angels paſtorall
of the ſeven exemplary Churches are the ſeven
Spirits breathing by the ſeven horns of the Lamb,
*Rev.* chap 3.1. and chap.5. 6. throughout the Reve-
lation, for ſmall and great; and as they are the
ſeven Eyes of the Lamb in love and pitty ſeeing
ſmall aſwell as great Objects of miniſteriall care-
fulleſt duty; thus angelicall as ſent from God; the
name of Angell ſignifying a meſſenger, by an ex-
cellency ſuch as God ſendeth on his meſſage for
the good of his Children, young aſwell as old; cœle-
ſtiall angels ( appearing in countenance of the
young ) encourage Miniſters Angell-like to be for
the young, chap.1.13. *Haggai* an angell for the young
as well as the old to be bleſſed at deliverance from
the Babylonian captivity toward congratulation
in the reformed holy City with praiſe and thanks
unto the Lord for his mercy for ever towards
*Iſrael*, from age to age, from old Parents to
their Children; all the people ſhouted with a great
ſhout when the Prieſts praiſed the Lord becauſe
the Foundation of the houſe of the Lord was laid,
unto which joyfull holy work none were admit-
ted that had not their name in the Regiſter, a book
conteining it may ſeem the names of the circum-

*Chap.* 8. *Numb.* 3. cised, called holy every one, that is, written among the living or to life in *Jerusalem* as a branch of the Lord (*Isaiah* chap. 4.2,3.) having right to live therein as figuring Christs Kingdom of Grace and glory; *Malachy* (chap.2. 7, 14,15.) the Priest an angell of the Lord for a godly seed or a seed of God by the Spirit of Covenant or Covenant of the Spirit, a Covenant of life and Spirit by the ministery, chap. 3. 1. an angell to prepare the way before the Lord of the Temple, angell of the covenant chap. 4. to prepare Parents for a blessing to their children, and children for a blessing to their parents, for escaping the curse of the whole earth by the holy seed, as at the beginning, so now at the end of the old Covenant in mercifull remembrance of his holy promise for all Nations and all Families to be blessed from the curse in that holy seed to come; So blessedly joyning the beginning and end of the old Testament, with the beginning of the New Testament of Jesus Christ the Lord (who said, *I will send my Angell*, so, *to prepare my way before me*, (expoundeth that angell to be *John* baptist) *Math.* 11. 10. *John* himself after sanctification of his Childhood by the Spirit, so prepared for blessing Parents and Children to Christ the blessed seed in Spirit of *Elias* an approved ministeriall helper of the young, & that Spirit of ministery being applied by Christ here (in the name of his angell) unto *John* the baptizer, are not al those among the angels of Little Children in prayers of Charity beholding the face of God for them to be joynt-heires with Christ? take heed of a curse in his displeasure if you cast a scandall to hinder them from his arms,

and

and from the bosome of his beloved the Congre- *Chap.* 8.
gation of Christs flock to mark them for his as- *Numb.* 3.
well Lambs as Sheep, to wash them in the Co-
venant of his blood, shed for young aswell as old;
all needing his help under the curse of the Law to
free them from the wrath of God against Sin, *Hee*
*laid his hand on them and blessed them*, and shall
not the ministers of his word bless them in his
name with the sign and meanes of blessing which
he mercifully sent to every Creature, to deliver
them from the power of Satan, and admit them
into the Kingdom of Christ who professeth him-
self the door aswell as keykeeper, saying, *I open and*
*no man shutteth*? The Kingdom of heaven is of such
as these young ones, ye cannot enter into the King-
dom of God except yee be *born* of *water* and of
the *Spirit*: This is the way, presume not to stop this
way against young ones; would you hinder their
new birth easie to God the Father of Spirits as he
will in secret conception? afterward ordaining
speech for profession of Faith; Ordinances of new
Covenant being not less effectuall than that of the
old, where Infants received *Circumcision* of the *heart*,
Deut. 30. and the *Gentiles* there being invited to
walk in the steps of *Abraham* as the Father of the
faithfull whether *Iewes* or *Gentiles* for instating
their Children: if they afterwards suffer
under Gods severity for breach, neglect, or trans-
gression of covenanted fidelity, they ought to blame
themselves onely, not their Parents, their Parents
may joy in conscience of their carefull perfor-
mance in hope of Gods acceptance unto the pro-
mised reward, here and in heaven: It neverthe-

*Chap.* 8. *Numb.* 3. less Children through breach of such holy Covenant suffer in hell, the blame is upon self-will not upon the good wil of Parents engaging therin under hope of right to the blessing hereditable; as *Esau* had to the birth-right untill he wilfully sold it, and as the Prodigall had right to his Portion, untill he vainly spent it.

Extremity made him not ungratefully murmur against his Fathers improvidence in providing the former, but humbly confessing himself unworthy to be the Son of such a Father as had another portion for him upon repentance, owning him as a son at first, but with more joyfull manifestation of love at last, as the woman for finding her little piece of silver that had been lost.

Betwixt these two joyes immediately Christ said there is a like joy in the presence of the Angells of God, and that heavenly joy of angels is compared to another like joy in the former words for finding the lost sheep, a fit embleme of man lost in sin, not onely gone astray, but taken by the enemy Satan that goeth about seeking whom he can devour; yea the Spirit of Prophecy lamenteth for a sinner as it were swallowed by the devourer almost, *Amos* chap. 3. 12. *As the Shepheard taketh out of the Mouth of the Lion two legs or the piece of an ear, so shall the children of Israel be taken out*, &c. Hee saith not that they shall be delivered by their tongus, Infants aswell as other children might be capable of that deliverance in that prophetique sense of the future to be assured in such manner as it had been in time passed, *Amos* herein seeming to refer unto that of *David* 1 *Sam.* 17. 34. *There came a Lion and a*

*Bear*

*Bear, and took a Lamb out of the Flock, and I went out and delivered out of his mouth the Lamb* or the Kid, young and feeble, yet ſtrong as *David*; the ſon of *David*, Zachary 12. 8. the houſe of *David*, as the angell of the Lord for ſtrength to the weak as his Lambs, his ſons: it pleaſeth Chriſt the ſon of God as Prince over angels to make them miniſtring ſpirits for ſuch as ſhall be heirs of Salvation, though weak in their own appearance yet acceptable in mercy under ſuch relation as his under ſeal of covenant in expectance of their ſerviceableneſs when they ſhould be framed thereunto by their Parents or over-ſeers as deputy-Parents, Parents by reaſon of their mortality providing that their young might not be deſtitute of help either from faithfull Men, Angels, or God the great helper, by providence ordering angells to attend his good pleaſure, and holy men for adminiſtring unto young children as his, under Covenant. In token whereof that Apocalyptical angel (of his ſimilitudinary preſence) had a rainbow about his head, his right foot on the waters (having all the Revelation in truſt at his diſpoſal, and therefore the angell of the waters) in his right hand the ſeven exemplary Paſtors and their ſpirits to mark in the foreheads with the mark or ſeal of ſubjection (under the Throne) ſmall and great in the Kingdom of Chriſt, King of Saints, his by Covenant old or new, as intended in Chriſt his command to diſcipulate or *make diſciples all Nations by baptiſm.*

*Chap.* 8. *Numb.* 3.

The ſenſe of our Saviour Chriſt in this Goſpel Commiſſion is the ſame with his ſenſe in the Goſpel-promiſe, the Goſpel-promiſe intended to in-

*Chap.* 8. *Numb.* 3. clude Infants while Infants; Therefore the sense of Christ in Gospel-commission intended to include Infants while Infants; the Gospel-commission being but ministeriall for application of the Gospel-blessing, as it was promised for all Nations.

Now that the promise of Gospel-blessing intended to include Infants (while Infants) is textually proved thus, *Rom.* 4. 20. *Abraham staggered not at the promise of God through unbelief: But Abraham was strong in faith to the glory of God*, who (as he promised) gave a Son to *Abraham* in his old age, *Isaac*, & blessed him an Infant, according to promise, *Gen.* 17. 21. *My covenant wil I establish with Isaac which Sarah shal bear unto thee the next year*; The Covenant of faith the fathers faith, a Covenant of Grace for a *blessing* to *all Nations*, *Rom.* 4. all Nations deriving this consolation by faith in the Covenant of a blessing promised to and through an Infant: The name of Nations including Infantrie thus blessed in this Gospel promise, includeth infancy to be blessed in the Gospel commission; how unlike *Abraham*, & un-Gospel like is the new sense obtruded on the Name of Nations now, for unblessing an Infant (while an Infant) as if not within the Covenant of grace? Oh all ye Nations, having interest in the Gospel Covenant of grace published thus by the Angell in Gods name about the child *Isaac* (and afterwards by an Oath) be faithfull in beleeving and thankfull for such mercifull heavenly condescension to such Infant-interest in the Gospel-promise, and Gospel-commission, applying the promised blessing as to you heretofore, So now by you in prayers of faith & charity to the good of your little ones favoured thus by mini-

sters

ſters angelicall and evangelicall as the childrens ministers by Chriſts will be holding the face of his Father for their good; as heavenly ministers of God to give a reaſon of our miniſteriall acts herein at this utmoſt provocation for farther manifeſtation of his holy good pleaſure in his holy word of prophecy. *Chap. 9.*

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## CHAP. IX.

*Chriſt as King proclameth his good will to Baptized Infants by his Prophets.* Numb. 1. Iſa. 7. *In the Child* Immanuel. chap. 8. *In the Children of* Iſaias *for ſigns, applied* Heb. 2. Numb. 2. *That ſign baptiſm,* Eſaias 9. Zebulon *and* Nepthali *with their Childrens Children firſt captived and firſt delivered by Chriſt his Kingdom opened after baptiſm* (Math. 4.) Eſaias *chap.* 11. *where the generation of vipers and ſucking Infants are conjoyned at the enſign baptiſm expounded by* John *Baptiſt, and* Eſaias *chap.* 40. *Where* John *found*

Chap. 9. Numb. 1.

*found himself called to prepare the way of the Lord, the Lord therein accepteth infants, so like the flock of* Jacob *distinct by a mark in water as Infants baptised.* Numb. 3. *In* Joel *Infants called by the Lord when he made the promise therefore Infants included in the performance at baptism,* Acts 2. Numb. 4. *Ezek* 9. *Children preserved, therefore marked in the fore-head, as* Rev. 9. *that marked proved to be baptism.*

Numb. 1.

NUMBER 1.

THe name *Immanuel*, by interpretation *God with us*, given to a child, whether to the child Jesus immediatly or mediately let the more learned judge.

Christian Rules of interpretation use to take things of that old Testament as signs of things future under the new, and not on the contrary things of the new so many hundred yeares after to be signes of acts in the former old Testament.

If the son of *Esaias* were immediately so named *Im-*

*Immanuel* in event there might appear truth to the glory of Christ our Saviour. *Chap.* 9. *Numb.* 1.

This prophecy signall under that Mysticall name for deliverance was in the reign of King *Ahaz*, when the King of *Damascus* and the King of *Samaria* conspired in war, that war beginning in the reign of *Ahaz*, *Esaias* cap. 17. In which time also *Damascus* was taken, and *Rezin* the King thereof slain by the King of *Assyria*, 2 Kings chap. 16. 9. *Ahaz* reigned sixteen yeares 2 *Kings* 16. his son *Hezekiah* was twenty five years old when he began to reign, in the sixt year of his reign was that other malignant City *Samaria* taken by the king of *Assyria*, 2 Kings chap. 18. 2. 10. King *Ahaz* his son *Hezekiah* being then at the age 31. could not be meant by the child, before whose yeares of discretion that work was to be done for deliverance of *Jerusalem* from the war of those two malignant Cities confederate, but accompting from the 4. of *Ahaz* unto the sixt of *Hezekiah*, the time of that event it was within 18. yeares from that prophecy under the name of that other child, and by *Davids* rule, 1 *Chron.* 23. 24. *The Levites did the work of the service of the house of the Lord from the age of twenty yeares and upward*, accordingly was the age of publique cognizance, *Numb.* chap. 1. 3. So that reall accomplishment appeareth before such a child of *Esaias* atteined the full years of discretion legally to refuse the evill and choose the good.

In respect of which child as a prophetique sign of such accomplishment for deliverance of *Jerusalem*, the Jew allegeth the Mother to be called the prophetess, as conceiving by the prophet *Esaias*

*Chap. 9. Numb. 1.* chap 8. 3. and therefore denyeth the translation of a virgin-mother, chap. 7. 4. as if the hebrew word (alma) did not properly signifie a virgin, but one hid (alam, *abscondere, to hide*) there being a hidden Mystery prophetically assuring such deliverance as followed in manifest event.

Accommodation. God give ears & heart to understand, Oh *Jew*! one event is not an impediment, but a sign of another in Gods most mercifull accomplishment, elevating the faithfull from carnal to spiritual help, from earthly deliverance and peace to heavenly, wherin God willing to shew his abundant mercy bid King *Ahaz ask a sign in the height above, or in the depth*, the former son by that nominall sign extending to the return of the remnant in future prediction of posterity, doth this sign nominall fall short which aimeth at greater extension either in the height above or in the depth? (*Oh altitudo!*) *The depth of the riches both of the wisdom and mercies of God!* would he give less than he profered, who giveth usually more than is desired? is all the mercy meant (by that sign in the height above or in the depth) but an overthrow of those two malignant *Damascus* and *Samaria*, subdued to the King of *Assyria*, more potent and more malignant in uttermost opposition at last against the land of *Judah*? Esaias chap. 8. 8. *Behold the Lord bringeth upon the waters strong and mighty, the King of Assyria and all his glory, and he shall come up over all his channels, and go over all his banks, and he shall pass through* Judah, *he shall overflow, & the stretching out of his wings shall fill the breadth of thy land* Oh Immanuel; Behold *Immanuel* here intituled to the Kingdom of

*Judah*

*Judah* to deliver the Land from the *Assyrian*, as the prophet *Micah* interpreteth, chap. 5. Bethlem *out of thee shall come forth unto me, to be ruler in Israel, whose goings forth from of old, from the dayes of eternity, therefore will he give them up untill the time that she that travelleth hath brought forth, then the remnant of his brethren shall return up to the Children of Israel and he shall stand and rule in the strength of the Lord, in the majesty of the name of the Lord his God, and they shall abide: for now he shall be great unto the ends of the earth; and this shall be the peace when the Assyrian shall come into our land* (the land of *Immanuel*) *Thus shall he deliver from the Assyrian* —— *and the remnants of* Jacob *shall be in the midst of many people*; as a dew from the Lord, as the showrs upon the grass that tarrieth not for man, *Micah* 5. The *dew* of the birth of him that was to rule among his enemies in the *beauty of holiness*, of whom *David* prophecied, *Ps.* 110. *David*'s son in whose time the Lord would again recover the remnant of his people from *Assyria*, Isaiah chap. 10. 11. the recovery in *Galilee* where *Zabulon* and *Napthalie* were first afflicted by the *Assyrian*, in event Christ there beginning to preach his Kingdom of peace, *Matth.* 4. 15. as *Isaiah* prophecied chap. 9. 16.

*Chap.* 9. *Numb.* 1.

By plain coherence of these propheticalls it appeareth that there was intended in this course of *Esaias* prophecy deliverance not onely from the King of *Samaria* vanquished by the King of *Assyria*, but also deliverance from the *Assyrian* bondage long after when the Messias was to be born in the city of *David*, a child and yet a God [ *Immanuel, God with us* ] in the child intended principally by the

Chap. 9. Numb. 1. prophet *Isaiah* chap. 8. 13, 14. *Sanctify the Lord of hosts, the Lord himself, and let him be your fear, and he shall be for a Sanctuary, but a stone of stumbling, and for a rock of offence to both the houses of* Israel, *for a gin and for a snare to the inhabitants of Jerusalem, and many among them shall stumble and fall*, through ignorance stumbling at the lowness of that stone cut out of the mountain without hands, as born without help of man; yet becomming great to the confusion of the *Assyrian* (the *Babylonian*) Dan. chap. 2. A precious stone in *Zion* for salvation of the faithfull, but for scandalls to the unfaithfull *Jewes*, which have eyes, *yet see not*, and *hearts*, yet *understand not*, as *Esaias* chap. 6. & 8. foreshewed the *Jewes* ignorance about that hidden Mystery, chap. 7. *Immanuel* the son of the *hidden*, that is the *virgin* hidden from man, according to the most modest Hebrew phrase, calling the contrary, knowing man and known of man, but she that was unknown so being hidden in this sense; the word here translated *virgin*, *Esaias* 7. is the same which was ascribed to the virgin *Rebecca*, Gen. 24. 16. & to the virgin *Miriam*, Exod. 2. so *Esaiah* 7. to the virgin (*Mary*) whose child was to be called *wonderfull*, because born not an ordinary way, but as the dew of the morning-womb without man: God open the *Jewes* eyes & others also, that they may not stumble and fall for ever, in as much as after the prediction of stumblings in offence hereat *Esaias* applieth Gods command, Seal the Law among my disciples—— *Behold I and the children which the Lord hath given me for signs*, in a propheticall sense designing the child *Immanuel*, *God with us*, in his new cove-

covenant of Grace, for salvation and sanctificati- *Chap.* 9.
on of such young sealed disciples as his brethren *Numb.* 1.
by the testimony of the holy Ghost applying these very words (which the prophet *Esay* spake of him and his children as signes) to Christ and Christian children, as signified *Heb.* 2. 11, 12, 13. *Both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare unto my Brethren, in the midst of the Church will I sing praise unto thee; and again, behold I and the children which God hath given me.* Behold that verified in Christ and his, which prophecy spake of *Esaias* and his young Infants under seal for the perfect praise of Gods mercifulness toward young aswell as old, after Christ came aswell as before, *Matth.* 21. 17. *Have ye never read [ out of the mouth of babes and sucklings thou hast perfected praise* ] said Jesus in defence of the children crying in the temple *Hosanna to the son of David*, his kindness applying that which was spoken by some in event to those that could not speak, Infants as by their exclamation or presence eloquent in his merciful acceptance to the praise of God.

*Heb.* 2. 14. *Forasmuch then as Children are partakers of flesh and blood, he also likewise took part of the same* in all things; mercifulness designed to children as Christs brethren under the seal of his covenant, their infancy perteining to the Church, amidst whereof Christ was to praise the mercies of God both his fathers and ours, as partakers in his Spirit of adoption who thus did partake in our flesh. Oh blessed Union with him as sanctified by Covenant in his name,

*Chap.9.* small and great, as young and old were preserved in
*Numb. 2.* his name, *Hosea* 11. 1. *When Israel was a child I loved him, and called my son out of Ægypt:* Thus the excellency of *Jacob* was humbled to depend as a child, and a child advanced to such excellency to be first engaged in that blessed application of *Immanuel, God with us*, if so first with the prophets infant son in name, yet in nature first with *Jesus* when he was an infant, all in favour of infancie thus dignified and to be sealed with the sign of Christ his Kingdom; That seal, sign, or ensign of Christs Kingdom
*Numb.2.* to be baptism, and that appertaining to Infants the words of *Esaias* are clear Gospell, chap. 9. as Christ began to preach his victorious word of grace where his people were first captives, with their children, and their childrens children, 2 *Kings* 17. 14. there Christ newly baptized held forth that ensign of his Kingdom in military speech, an ensign-bearer to the glory of God to reign over the *Gentiles*, *Gentiles* that shall be saved being differenced from others as a sign of their submission to the Kingdom of Christ, *Isaiah* 11.

A sign of change in themselves professing to become as Christ requireth, *Matth.*18. 3. *Verily except ye be converted and become as little children, yee shall not enter into the Kingdom of God*, Esaias (chap. 11. 6.) prescribed it excellently, *The wolf shall dwell with the Lamb, and the Leopard shall lye down with the Kid, and the young Lion and fatling together, and a little child shall lead them* (not by resemblance only but by presence for encouragement of the great to partake with the small (in Gods gracious mercie to both ages) *And the Cow and the Bear shall feed, their*

*their young ones shall lye down together, and the sucking child shall play on the hole of the Asp, and the weaned child shall lay his hand on the hole of the viper.* Chap. 9. Numb. 2:

In event compare this of the prophetique Spirit with that of *John* Baptist, *Matth. 3. O Generation of vipers bring forth fruits meet for repentance?* answerable to the amendment of life required of you at baptism, amending your poysonfull malice to become harmless as children, and so meet to partake in mercy with sucking children at baptism, the sign of Christ his Kingdom in grace, that ye may be saved from the wrath of God under which you were born; And unless ye repent it burneth unto the nethermost hell, where the worm shall not dye nor the fire be quenched, *Esaias 6. 6.* a spark of which divine wrath was erelong to burn old *Jerusalem* for their ungratefulll rejection of Christ, the true Saviour.

When some Pharisees and Lawyers *rejected* (ἠθετήσαν, *defeated*) *the counsell of God against themselves* (*being not baptised*, Luke 7.30.) *John* said unto others that came to his baptism, *who hath warned you to flee from the wrath to come?* Matth. 3. by that putting them in mind of what *Esaias* had so foretold of the vipers change, aswell as of other angry creatures, Beares, Lions, and Leopards, mildly to converse as children and with children, at the sign of submission unto the Kingdom of Christ in baptism, as it soundeth in our humble eares by reflexion from those questions, *Why baptizest thou? who art thou?* and the Baptist his answer alleging for his warrant only the prophet *Esaias*, as if he had said, Know yee not that the prophet *Esais* warneth you

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*Chap. 9. Numb. 2.* to flee from the wrath to come by the baptism of Repentance for the remission of your sins upon your conversion from your sins at baptism to become like children in harmless conversation, that you may be blessed with children in subjection to Christ the King and Saviour of small and great together, as one people, so *to make ready a people prepared for the Lord*, Luke 1. 17. how ready? but by baptism in the name of the Lord; where may wee more likely find what sort of people the Lord accepteth to baptism than where the Baptist himself perceived his originall warrant for baptizing, in *Esaias* 40. 11. and there is an express for little ones, *Comfort yee comfort my people saith the Lord; every valley shall be exalted, Behold the Lord God will come, he shall feed his flock as a shepherd, he shall gather the Lambs with his arm & carry them in his bosom.*

Behold his acceptation of Lambs more express than of baptism it self whereunto *John* Baptist his faith warranted his practise, unless you can mystically draw such water out of the wels of salvation, *Esaias* chap. 12. (by that bucket or whatsoever else that vessell be) *Esaias* 40. 12, 15. *Behold the Nations as a drop of a bucket, who hath measured the waters in the hollow of his hand:* in the very next vers after that his expression, to the Lambs in his arms, with a promise of his Spirit also, chap. 44. 34. [*I will pour water upon him that is thirsty, and floods upon the dry gronnd, I will pour my Spirit upon thy seed, and my blessing upon my buds, my blessing upon thy offspring, and they shall spring up as willowes by the water-courses*] the little plants of willowes using to grow aswell as the greater, and the comfort is, the stron-

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ger, in that the Lord here speaketh unto them as his servant *Jacob* formed from the womb, the children in the fathers name accepted to partake in the fathers blessing, as in Gods mercifull acceptance by covenant, one mysticall man from age to age as *Jacob* chosen of God in the womb to choose the service of God in after seasons of free covenanting for good, *Esaias* 43. 1. *Thus saith the Lord that created thee oh* Jacob, *and he that formed thee oh* Israel, *fear not, when thou passest through waters I will be with thee, for I am the Lord thy God, the holy one of Israel thy Saviour.*

*Chap.* 9. *Numb.* 2.

How comfortably doth this explain the former words, *Esaias* 40. 11. *He shall gather the Lambs with his arms, and carry them in his bosome, and shall gently lead those that are with young*? in reference to the safe conduct of *Jacobs family* toward the promised holy land in figure of heaven, *Gen.* 33. *The children are tender, and the flock with young, I will lead on gently according as the cattle and children be able to indure.* Thus in confidence of gods mercifull answer to the prayer of *Iacob* in his fatherly tenderness, chap. 32. *O God of my father* Abraham, *and God of my father* Isaac, *The Lord which saidst unto me, return unto thy country, and to thy kindred, and I will deal well with thee —— deliver me I pray thee from the hand of* Esau, *for I fear him, lest he smite the mother with the children* (brought out onely by consequence of reason in pitty without an express then for them) *I am not worthy the least of all thy mercies, and of all thy truth, which thou hast shewed unto thy servant, for with my staff I passed over this Jordan, and now I am become two bands.* Notwithstanding two bands of

*Chap. 9. Numb. 2.* adversaries under *Laban* and under *Esau* came toward him, *Jacob* went on his way, & the angels of God met him, and when *Jacob* saw them, he said, *this is Gods host, & he called the name of that place* Mahanaim.

How safe are they whom God in mercy defendeth? an Angell of God favoured *Jacob* with a providentiall holy dream, who pilled strakes of white on rods and layed them in the gutters in watering troughs, when the flocks came to drink in the season of conceiving, that by strength of imagination, they might (and so they did) bring forth young ones with strakes or speckles of white in token of apperteining to *Iacob* for his wages in separation from the flocks of *Laban* the *Syrian*, those young ones so blessedly marked were gently conducted toward the land of promise, by *Iacob* then gaining the name of *Israel* as prevailing with God in prayer for his young children, a gracious pattern to be fufilled by the *Messias* that blessed seed of *Iacob*, to whose honour he was forepraised thus by the wisdom of holy prophecy for *leading gently those* with young (or that gave suck) and taking the lambs in his arms, in the very place where the holy Ghost authorised baptism prophetiquely, chap. 40. of *Esaias*.

As (it might seem) on purpose to mind us how the Lord God of *Israel* (according to that pattern about markes for distinction to be procured in watering time) would have parents by their prayers of faith (as a spiritual conception) at baptism blessedly to procure that their young children might be marked mystically for entrance of right appertaining to the *Israel* of God; a comfortable

comfortable mark of dignity with duty for distinction from others without that mark of Gods blessing. *Chap. 9. Numb. 2.*

When at Baptism Christ said, *Thus it becommeth us to fulfill all righteousness*; amongst all, would not Christ mind the Righteousness of his forefather *Jacob*, which Jacob so solemnly prepared for the time, *Gen.* 30. 33. *So shall my righteousness answer for me in time to come; Let it be accompted stoln with me, what is not marked as agreed*: In which agreement betwixt *Laban* and him, two things are specially to be regarded, *Gen.* 31. 8, 9. 11, 13. if *Laban* said the speckled that come of the white Flock shall be the wages of *Iacob*, all the strong cattell bare young ones with speckles of white like haile stones (by the Hebrew word) signifying the blessing to be from God above whose providence in mercy would spare his holy Flock when he stormed others.

If *Laban* said the ring-straked shall be *Iacobs* wages, then all the strong cattell brought young ones with a strake of white about the Legg as a Ring for dutying them by Covenant to *Iacob* the servant in the service of the Lord God of Israel; with admiration found to bee Christ himself in the Angell of presence by comparing together 11, and 13 verses *Gen.* 31. The Angell of God spake to *Iacob* saying [*I the God of the house of Bethel where thou vowedst a vow to me*] After the vision of the Ladder from earth to Heaven, at the top whereof the Lord stood, his ngels ascending and descending applyed to Christ (*Iohn* 1.) with comfort to the lowest and smallest in Gods house as in a holy flock of *Israel*, over which he reignes as a shepheard; *Fear not little Flock*, all

*Chap. 9.* *Numb. 3.* here as in resemblance of blessed old *Iacob* & his return with a flock blessedly distinct from others by a sign from the water of sacred signification as is Baptism.

*Numb. 3.* Yet, more evidently by *Ioel* 2. expounded by *Peter. Acts* 2. The Lord God made a Covenant to spare all flesh from perishing again by such an other flood over the whole earth: the whole earth rather shall be covered with the knowledge of Gods glory like a Sea at Baptism, over-ruling the Element which was before destructive to be salvificall as a meanes & pledge betokening the Covenant for our common Salvability, spiritually now in the Church who were bodily saved all as with our forefathers in *Noahs* Arke, even we now all alive were then preserved in Gods love to Man-kind; and in progress of his free mercy towards Sanctification of Old and Young, he prophetiquely promised to powre out his Spirit in abundance, sufficient to render all unexcusable that are without the Spirit powred so abundantly both on Old men and Young, on Sonnes and Daughters, Men-servants and Maid-servants; although with a difference in manner of effusion; on some visible with an outward signe, as on Christ in likeness of a Dove, on his Apostles and others in likeness of firy tongues, for the more assured holy perswasion of others to beleeve the promises of receiving the Spirit invisibly by ordinary dispensation in the Church of Christ, by his Co-ordination of Water and Spirit for the New Birth at Baptism.

The visible and invisible Effusion of his Spirit from the same love of Christ in the Holy Ghost by divine

divine providence to ſtirr up our gratefull admiration in love, circumſpectly where we finde his word of a promiſe recited in part to ſearch for the whole, as the part, (*Rom.* 11. 26.) The whole (*Iſaiah* 59. 20, 21.) So for the outward viſible effuſion of Spirit, *Acts* 2. 16. reciting the promiſe out of the ſecond of *Ioel*, that we may find there Infants includedin the promiſe for inviſible ordinary powring the Spirit on all fleſh, the promiſe made to Parents and their children, from which *Peter* concludeth the duty to baptiſe them every one; *Be baptiſed every one of you, for the remiſſion of ſinnes, andye ſhall receive the gift of the Holy Ghoſt*: Infants have ſin, and have need of the Holy Ghoſt, authour of life, for their ſanctification in Spirit that they may have intereſt in that remiſſion of ſinnes in the name of Jeſus Chriſt; *Be ye baptiſed every one of you*: It is not ſaid for the preſent, Every one repent, there are ſeaſons for the reaſonable ſervice of this duty, no duties of precepts affirmative are reaſonable at every ſeaſon: It was ſeaſonable then for every one to be baptiſed as *Peter* bid, but the form of ſpeech is altered for repenting then, he ſaith not there Repent ye every one, but repent ye; ye that have reaſon to change your mind, for the ſignification of Repentance is known to be tranſmentation, a change of the mind from evill to good by the grace of God: His Apoſtle calleth it an unſpeakable gift as a Seed or Root enabling to grow and fructifie by Gods Coöperation in his proper ſeaſons. And if nothing will ſatisfie the diſputers rigid enquirie but actuall penitencie, let them refrain untill in our chap 13. Numb. 2. it may appear, how we ſcriptu-

*Chap.* 9. *Numb.* 3.

*Chap.9. Numb. 3.* ally prove Gods actuall acceptance of Infants as penitents; Howbeit the duty well performed by parents penitency may help the child, hurt by the fathers unbelief and iniquity, deserving punishment into eternity, from whence to eternal good is a ready passage by faith in the covenant of grace, though a great depth, wherein the minds of sacred Theologie swims with gratefull admiration of our deliverance so wonderfull.

The first *Adam* forsaking God (in whom is all good) ingulfed himself and all his generation by him into all evill, from which onely the second *Adam* (by comming to be one with the son of God, Christ, God and Man in one person) hath redeemed us by his pretious blood, although the shedding thereof was most unrighteous by the *Iews* false accusations, aggravated with the guiltiness of all the righteous blood shed from *Abel* to Christ, all figuring his blood, which was to redeem all those Martyrs and all the Saints in the world as a propitiatory-sacrifice for them all. Behold the *Lamb of God* that took away the sins of the world by his blood as a ransome enough for sin in generall as sinfull even to redeem the shedders of it his adversaries, for whom he prayed, and whom he would raise from death by vertue of his resurrection to life, notwithstanding the watch set against it and their refuge in lies at laying that pretious stone, as *Isaiah* chap. 28. forewarned of that untruth preached *Mat.* 28. by the Roman souldiers, against their own professed knowledge, blaspheming the disciples of Christ under his commission *to make disciples* by baptising and teaching all

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daies unto the end of the world, with his word of authority to eject the devill that engineer in all the Mines of sin through his old serpentine enmity then at height against the seed of the woman, our saviour in tenderness of his love so carefull against the enemy, that for suggestion in a respectfull word ( *master pitty thy self* ) he called *Peter* Satan that would have diswaded him from death;( his way ) the like to be feared by any that would keep the least from benefit of his love unto death yet censured them as children of the devil that in heart desired his death(their way of enmity) with imprecation of his *blood to be on them & on their children*, as combined against him in their *covenant with death and hell*, to hold him fast with warrant of their seal upon his Tomb-stone, to keep him ever under meagre of Satanicall confederacy. *Chap.9. Numb.3:*

Yet all quickly disanulled by Christ his act *Isa.* 28.his strange acts in rising and raising up sinners in newness of life by his covenant of grace, manifold grace of manifold operations who can number them? to order them aright as God worketh them, beginning to manifest sometimes one, sometimes another, but enabling for all, & binding to all by faith in his holy seasons, the word preached assured them by the mouth of his witnesses that God had made the same Jesus whom they had crucified, both Lord and Christ, *Messias*, the anointed with the oyl of gladness above his fellowes, for his oyl of grace to descend from his head-ship on them in fellowship with him by covenant of grace, which they discovered themselves there to beleeve, by sorrow pricked at the heart for it, and by desire of that

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*Chap.* 9. *Numb.* 3. anointing oyl his grace to do what he their *Messias* requireth, by ſubmiſſion to what his miniſters taught, what ſhall we do? repent, change your mind, as from infidelity to faith, and from enmity to the love of Chriſt as Lord of life to you, ſo to your children aſwell as to you, and to all (children being the next precedent ſubſtantive) to all whom the Lord our God ſhall call, children aſwell as parents, all afar off aſwell as near, afar in time, afar off in place, whom the Lord ſhall call in their ſeaſons as he calleth you to repent by change of mind from whatſoever hath made you guilty; guilty in your ſelves, guilty towards your children, that they may be cleanſed from the blood-guiltineſs and ſinfulneſs of all bloody fore-fathers in ſhedding all the righteous blood of Martyrs from *Abel* unto Chriſt, and all ſinfulneſs in unjuſtly ſhedding the blood of Chriſt, in ſpitefully blaſpheming Chriſt and his good Spirit, in falſe accuſing him to death, and enmity toward him dead, in curſed imprecation of his blood on you and your children, as it were preſumptuouſly boaſting to anſwer for it, from all ſuch wickedneſs you are not ſufficiently changed untill you have done all that may be to recover your children from under that curſe to the contrary bleſſing, that the blood of Chriſt may anſwer for you and your children by your earneſt effectuall prayer of faith and charity to diſingage them from that your imprecatory curſe and covenant with death and hell under the power of Satan, which is not done until you have ingaged them under Chriſt the Lord of heaven and earth the true moſt almighty Lord of life and death in his covenant

nant of grace to raise them from the death of sin unto newness of life, as Debters to the Spirit, to live in the Spirit, and walk in the Spirit, after the teachings of the Spirit, when they shall be able to learn obedience to Christ in his Kingdom of grace, the ensign whereof is baptism in his name, that others may regard them as his, sign them as his, teach them, and they may be blessed as his signed ones, and in due time accordingly bless themselves in prayers and performances of whatsoever they were sanctified unto by their Mother-Church, as his bride, in his holy name at baptism of repentance, his blessed ordinance for such change in every one, *Repent and be baptized*, every one, *Joel* chap. 2. God expressly calleth for sucking-Children to be brought into the solemn assembly, when he made the promise *Joel* 2. applied by baptism, *Acts* 2. *This is that which was spoken by the prophet Joel* v. 38. *Be yee baptized every one of you* — (v. 39.) *the promise is to you and to your children*, for that promise sake as a cause, effectually seek to procure the blessing promised, the cause and effect are morall ingagements to be conjoyned.

*Chap.* 9. *Numb.* 3.

To whom the cause apperteineth to them apperteineth this effect, for because the promise apperteineth unto you and unto your children mind your duty commended herein, that the effect apperteining unto you and to your children, may by vertue of that promise be gained unto and to your children, even such children as the Lord meant at his proclamation of the promise by that prophecy.

Such children are meant in application of that Pomise by baptism.

*Chap. 9. Numb. 3.* But children ſucking at the breaſts were expreſly meant by the Lord at that his proclamation of the promiſe. Therefore ſucking children are meant by the Lord at his application of the promiſe in baptiſm; that application is by way of command in the Imperative mood, preceptive, as taught in the name of the Commander in chief by vertue of his commiſſion, *therefore go baptizing all nations and teaching them to obſerve whatſoever things I have commanded you.*

So taken in practiſe, the Angell ſaid to *Cornelius, ſend to Peter, He ſhall tell thee what thou oughteſt to do,* Acts chap. 10. v. 6.---v. 21. *Peter ſaid, what is the cauſe wherefore ye are come?* v. 33. *Cornelius ſaid, now therefore are wee all here preſent before God to hear all things that are commanded thee of God,* v. 48. *And he commanded them to be baptized in the name of the Lord.*

This openeth the ſenſe of that imperative [*be ye baptiſed*] Acts 2. by way of command: both the promiſe and command apperteining to Chriſt as principall efficient in the name of the Father Son and holy Ghoſt, the miniſter and his adminiſtration of baptiſm ſerve as inſtrumentall cauſes in relation to Chriſt his power and his Spirit for ſanctification & remiſſion of ſins here promiſed towards ſalvation of the baptiſed, and magnification of Gods glory, v. 21. v. 11. the finall cauſe toward all theſe cauſes here vertually referreth this cauſall particle *for, enim, γὰρ, Acts* 2.39. If any will attempt to barr you from your right of inheritance unto the kingdom of Chriſt as if this conjunction which the grammar affirmeth to be cauſal were not cauſal for your right to the bleſſing promiſed by doing the duty

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which is commanded, attend & pray young scholars that you may rather hold than lose your right unto that blessiug in heaven by holding rather than breaking your grammar rules, so dearly learned in plenty of stripes, hunger, and cold; and you likewise Students in the University by gratitude holding fast your excellent art of right reasoning in Logiques, and Theologiques principally which findeth in the sacred text a prohibition, *whatsoever thing I command thou shalt not add thereto nor diminish from it*, *Deut.* 12. 32. and a commination most terrible, *Rev.* 22. 19. with a most solemn asseveration, *Matth.* 5. God who suffereth not one *Iot* or tittle of his Law to pass unfulfilled, will not have to be sleighted what he hath commanded in duty for effectuall attainment of what is promised, as required in this causall particle *for* application of the promise as made to fathers and their sucking children, although curiosity presume to take the sense of causality from the causall here (*for*, γὰρ,) by pretending such use of the particle in some seeming mistaken instances. *Chap.* 9. *Numb.* 3.

1. Instance γὰρ *for*, *Acts* 4. 34. mistaken, as if it were not causall in yeelding so good reason of that which went before, for in that they lacked nothing in such times of persecution it was great grace of God in fellow-members toward them, and great cause of thanks to God for so great charity by his grace in such extremity.

2. Instance *Act.* 8. 31. as if it were not causall, γὰρ, *for*, being almost at the beginning of an answer, mistaken that answer being by way of interrogatiō pregnant of a negative the cause whereof is expressed to

*Chap.* 9. *Numb.* 3. be for that he had no guide, & therfore desired *Philip* a Minister to teach what he understood not, & that a primary pattern of Gentiles becõming Christians if that cause had bin observed, here would not have monstered so many corruptions against the ordinances of Christ to grieve the good Spirit of reformatiõ.

3. Instance, 2 *Cor.* 13. 4. mistaken (as meer similitude without cause) for Christ being crucified in his willing infirmity for us, and yet living in power, is excellent cause of comfort in our infirmity to shew Christ in us.

4. Instance *Philip.* 3. 20. mistaken, for the Apostles heavenly conversation is alleged as cause of that exhortation to walk after that example, the neglect whereof is cause of destruction, in the antecedent words.

5. Instance, *Rev.* 22. 18, 19. in that most terrible commination to take his name out of the book of life, if any man shall take away from the word of that book, is it safe even there to take away this causall use of this causall word (γὰρ, *for*) where is so dreadfull cause to fear the neglect of that use in those needfull things offered there to him that heareth, about the bride of Christ, or his marriage supper, and the everlasting covenant in the son of *David* with reference to prophetique invitation, *Isaiah* 55. to partake of the sure mercies of *David*, for himself and his children, at the free water of life, for pardon of sins to be taken when thus offered at the waters? is it not a dangerfull mistake to think that terrible commination not well applied by this (γὰρ *for*) as a causall shewing so great cause why the hearer should not neglect

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ſo great ordinances of Chriſt for his bride the church in his and her marriage ſupper at the comonion, and for his and her children at the waters of baptiſm? curioſity by ſuch extreme provocation hath awaked charity thus as at perill of extreming into eternity the ſeeming miſtakes of ſuch inſtances to help aggravated. *Chap. 9. Numb. 4.*

The ſixt Inſtance in this of the *Acts* chap. 2. 39. about (γὰρ, *for*) as if this cauſall conjunction were not cauſall, wheras the promiſe is applied as a cauſe of right to procure the bleſſing promiſed, by the duty commanded, that parents and children might partake with Gods people in that bleſſed effect, according to promiſe, to the glory of Gods truth and faithfulneſs in his promiſed child Jeſus Chriſt at his great work of accompliſhment. *Acts* 2.

Ye to whom the promiſe was made be ye baptized.

The promiſe was made to you Fathers and to your children; ye fathers and your children therefore are to be baptiſed.

O be ye baptiſed every one, O comfortable commandment in ſweet accord of prophecy with event, opened thus further by that viſion of Chriſt his glory which having filled the temple departed to Mount *Olivet* on the Eaſt ſide, *Ezek.* chap. 11. 23. whence Chriſt aſcended after that he there had bin betrayed, but before his departure *Ezek.* 9. the glory of the God of *Iſrael* commanded a mark to be marked in the fore-head of the men that ſigh and cry for the abominations of *Jeruſalem*, & all the marked to be ſpared, but all to be deſtroyed old young, both maids and little children, whoſoever were *Nun.*

*Chap.9. Numb. 4* not marked; if crying little children were ſpared in *Niniveh*, much rather in *Jeruſalem* a remnant ſhall be brought forth ſons and daughters; chap. 22. God called her children his children, chap. 16. 21. & ſaith, *I will preſerve thy fatherleſs children alive*, Jer. 49. 11. thoſe that were preſerved were marked in the forehead, little children were preſerved, therefore little children were marked in the forehead, in that miſticall marke was a deſignation of them to Chriſts glory by prophetically-figurative viſion of baptiſm the Enſignof Chriſt his Kinglineſs upon the throne. This was the appearance of the likeneſs of the glory of the Lord (to wit of Chriſt as Man king over his Church) which glorious appearance of his kingly myſtery ſtood upon the ſole of Cherubims feet like the ſole of a calves foot, *Ezek.*1. 7. it may well be minded whether to ſignify Chriſt his Kingdom of grace to be placed over Infants as calves in tenderneſs at baptiſm.

That the prophetique ſenſe is about ſome qualities of man-kind myſtically reſembled in the viſion of calves, it is not uſually denied, as *Ezek.* 1. 5. The four living creatures had the likeneſs of a man, *Rev.*chap. 5. the redeemed out of every tribe and every Nation were ſignified by them which had the faces of a Lion, an Eagle, a Calf, *Rev.*4. or that the Calves ſimplicity moſt fitly reſembleth childrens infancy; but to prove that children as baptized are intended here are three notable occurrences.

As firſt in reference to the divine commandment for the children of *Iſraels* departure out of *Ægypt* to offer ſacrifice unto God, whence proceded 3 conſequences collected by reaſon in particulars of great conſideration in this very caſe.

1. When

1. When the Lord said nnto *Moses* in *Midian*, *Go, return into Ægypt*, *Exod* chap 4 19, 20. by consequence hereof *Moses* took his wife and his sons and returned to the land of *Ægypt*. *Chap. 9. Numb. 4.*

2. When God said to *Moses*, *goe gather the Elders of Israel together*, *and thou and they shall say to the King of Ægypt*; *Now let us goe (wee beseech thee) three dayes journey in the wilderness*, *Exod.* 3. 16. 18. upon whose earnestness at last the King said, *Goe ye now that are men, and serve the Lord, for that you did desire*, Exod. 10. 11. A rigorous interpretation to stay the litle ones in Ægyptian slavery whom *Moses* by a consequence of Reason resolved to have included in the deliverance, chap. 10. 9. *We will goe with our young, and with our old, with our Sonnes, and with our Daughters, for we have a Feast unto the Lord*: mark, the young named in a caution First, as specially welcome unto the Lord of the Feast, as if he feasted in delight of their safety first.

3. When *Pharaoh* said, *Serve the Lord, let your little ones also goe with you, onely let your Flocks and your Herds bee stayed*, chap. 10. 24. He had before said, chap. 8. 28. *I will let you goe that ye may sacrifice to the Lord your God in the wilderness*, (that was the word of their own Petition, chap. 3. 18.) *Moses* by consequence of reason required all, chap. 10. 26. *Our cattell also shall goe with us, there shall not an hoof be left behind, for therof we must take to serve the Lord our God, and we know not with what wee must serve the Lord untill we come thither*, and *Pharaoh* said, *goe serve the Lord as ye have said, also take your flocks and your herds as ye have said, and be gon, and bless me also*, chap. 12. 32.

The

*Chap. 9.* *Numb.4.* The zeal of *Israel* would not spare one little Child to stay behind them, nor one hoof of a Calf to be detained from serviceableness at the pleasure of God, the glory of God brought them out of *Ægypt* the place of Bondage through the Red Sea in figure of Baptism, 1 *Cor.*10.2 into the land of promise, a figure of Christs promised Kingdom in heaven, whence the multitude of strong men was shut out, who murmured in distrust of their childrens safety.

Thus Childrens Baptismall safety may seem concerned in that reference of *Ezekiel* about the soles of a Calves foot to the least hoof safe-guarded out from *Ægypt* through the Red Sea as was the least child concomitant in that wonderfull way of safety through water, by consequence of reason arguing to Gods glory from so great care for calves to greater care of children: Children also because of their great likeness to calves in harmless tenderness well according thus with that mysticall appearance of calves in this prophetique reference to what had passed in *Israels* story figurative of future mercy.

Joyn a second notable occurrence in *Ezekiels* vision of a Rainbow there about the throne, chap. 1. 28. A token of mercy to all flesh, young aswell as old, *Gen.*9. to be saved from a like perishing by water; and as out of the waters at the making of the world, the living creatures abundantly came forth by vertue of the Spirit upon the waters as a hen hovereth over her young, so the word signifieth, herein is a third notable notable occurrence for understanding the words of Christ (about gathering the children of Israelites like chicken under the wing)

wing) with the Prophetique word of *Ezekiel* about the Cherubins wings under the Throne of Christs glory, by covenant of a new spirit, a new heart with sprinkling water to make clean from sin, *Ezekiel*, chap. 36. *Chap.* 9. *Numb.* 4.

*The noyse of their wings like the noyse of great waters, as the voyce of the Almighty*, Ezek. 1. 24. the Revelation expounding waters to signifie people and tongues, declaring the voyce of the Almighty, the voyce of his word in his name, a Baptizing in the name of the Father, the Son, and Holy Ghost, as by the Commandement of the Almighty Lord of Hosts sanctifying People and Nations in his Name by the watery token of his holy Covenant in Baptism. Jesus baptizing and *John* also where was much water, *John* 3. In prospect of such mysteries, Cherubims being formed upon the bases of the bra-*sen* ~~zed~~ Sea, the great vessell of water figuring Baptism wherein the Ministers of the Temple washed before they were to administer the ceremonies for clensing of others, and that great vessell of brass standing upon 12. Oxen of brass, three looking towards the North, and three towards the West, three towards the South, and three towards the East, significant of the twelve Apostles labours to carrie the Doctrine of Baptism towards the four quarters of the Earth, in which respect the vessell of water was called Sea in comparison of the Sea that running through the world about into little springs aswell as great Rivers with recourse towards the Sea again. *Habbac.* 2. 14. *The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the Sea.* Revel. 4. *Before the Throne was a Sea, and a-*

Chap. 10. Numb. 1. *midst the Throne the foure living*, (to wit Cherubims) *one face as a man, another like a calf*, young and old, the redeemed, *Revel.* 5. the first fruits (first born) to God and the Lamb, *Revel.* 14.4,6,7. An Angell there exhorting to fear God, and give glory to him, and to worship him who made the Sea and the Fountaines of waters, the small as well as the great. Gods fatherly mercifulness hearing groanes as well as prayers, accepting Children in their different abilities & different duties by the same Spirit in the same Church, so resembled by the vision of living Cherubins under the Throne, whether as Eagles in high flying meditations, or else offering up the Calves of lips in simplest affectioned-Infant-vociferations.

In *Hosea* 14. the command to *take words with them* may appertain to sureties undertaking for Infants, to teach them the words of Covenant at years of discretion, with obedience unto such fatherly providence gratefull to God and Man.

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## CHAP. X.

Num. 1. *Christ King accepteth the parents covenant, promise Vow for Infants.* Numb. 2. *The blessing of Christ sent to all Nations deserveth advisement of Nationall wisdome and holinessness, and all*

*all subordinate helps of parents, sureties, Ministers.* Numb. 3. *All such helps of duties give grace in the word of grace and prayer.* Num. 4. *Baptismal vowes blessed bounds to the Childrens good.*

Chap. 10. Numb. 1.

NUMBER 1.

BOth duties of fatherly providence to care for young children, and of childrens obedience unto their carefull parents undertaking to covenant for right unto both, holdeth in truth as ordained of God in the new covenant also, for such intent proposed *Jer.* 32. after his own prophetique pattern about the figurative inheritance, read, and consider; when the Babylonian conquerors had *Anathoth* the place of *Jeremiah* his natitivity, from which the malignant inhabitants had threatned to cut him off tree and fruit, chap. 11. there the Lord God bid *Jeremiah* to purchase land offered unto him by his cosen, in form of lawfull right by evidences of purchase and sufficient witnesses of such his purchased right descendable to the heirs whether old or young, a prophetique application to encourage the peoples hope of returning from Babylonian captivity with their children unto the land of promise a figure of Christs Kingdom. chap. 29. *Jeremiah said, take you wives and beget sons and daughters, and take wives for your sons, and give your*

Chap. 10. Numb. 1. *daughters to husbands, that they may bear sons and daughters, for thus saith the Lord, that after seaventy yeares be accomplished at Babylon, I will perform my good words towards you in causing you to return to this place*, Jeremiah 30. 10. *Therefore fear thou not my servant Jacob, saith the Lord, for loe I will save thee from afar off, and thy seed from the land of their captivity, and Jacob shall return*, chap. 32. 37, 38, 39, 40. *I will bring them again unto this place, and they shall be my people & I will be their God, and I will give them one heart that they may fear me for the good of them and their children after them, and I will make an everlasting covenant with them*, the new covenant of grace applied as meant here by the Lord in answer to faithfull *Jeremiah* admiring at the Lords command for conveyance, and the evidences thereof, one sealed, another open, to be put in an earthen vessell, for thus saith the God of *Israel*; *houses and fields shall be possessed again in this Land*, as it came to pass after expiration of the limitted time of seaventy years; *Daniel* received the message from *Gabriel* for seaventy times seven weeks of yeares, wherein Christ, the prince of the covenant, came, and (broken at death as an earthen vessell) discovered the covenant, sealed it with his holy Spirit, and committed it sealed to the witnesses, his Apostles witnesses of his Gospell of grace to all nations, the *treasure* in *earthen vessels*, 2. *Cor.* 4. now made manifest by the Scripture of the prophets according to the commandment of God to all Nations for the obedience of faith, *Rom.* 16. faith in the covenant conveyed to children by their faithfull parents-right and help in life, and after their parents (as vessels of earth) assured

ſured by witneſſes of the covenant ſealed by their parents, and that other open evidence to be ſealed on the childs part by his own conſent at full age, all as by covenant to the glory of God through Jeſus Chriſt in his Kingdom, figured by that land of promiſe hereditable by the young through their fathers acts, through faith and love purchaſed by Chriſts blood as a ranſom weighed for old as well as young. Behold in the *Rechabites* alſo, *Jer.* 35. an everlaſting example encouraging obedience to parents undertaking for their children from one generation to another, as *Iſaiah* ſaid alſo, *Behold the childrē which God hath given me*, chap. 8. 18. *Heb.* 2. 13. The vow of *Hannah* the mother, and the vow of *Elcanah* the father, for their ſon, were accepted of God 1. *Sam.* chap. 1. 11. 21. with a great bleſſing; *Levi* was bleſſed in the loines of his great grandfather *Abraham*, and *Abrahams* ſervant (enfeoffed to chooſe a wife for his maſters ſon) was bleſſed with choice of *Rebecca* mother in the bleſſed linage of Chriſt; Chriſt did chooſe to be born of *Judah* ſurety for *Benjamin*, Chriſt our ſurety biddeth us love as he did, and learn of him to take his yoak, and bear one anothers burthen, to covenant in others names at baptiſm; afterwards through manifold deceipts and ſlips of our hearts the covenant often on our parts is to be renewed, but not by renewing baptiſm, for that were to make vain the ſupper of the Lord, which is rather commanded for eſtabliſhing us by way of renewing the covenant often, 1. *Cor.* 11. *This cup is the new covenant in my blood* (the ſealing covenanted on our part) *this do as often as ye drink it in remembrance of me, for as oft as ye eat of*

*Chap.* 10. *Numb.* 1.

Chap. 10. Numb. 2. *this bread, and drink of his cup, ye shew the Lords death untill he come---But let a man examine himself, & so let him eat of that bread, and drink of that cup.* Self examination is pre-required in each worthy receiver of the holy Communion; not so for baptism, God accepting the nationall acknowledgment of consent for themselves and their Infants as parts of the nations unto which this Embassage of mercy came.

Numb. 2. The blessing sent by Christ to all nations may deserve the best advisement of highest in trust of nationall supreme authority, to have their young ones prepared with hope of grace, in subordination of all duties toward effectuall helps of grace in them; grace is a gift of God above nature, to bind in duty to God, and to lift up man above his naturall ability toward the dutifull service acceptable unto God in his freedom of mercy, sure by covenant through the meritorious blood-shed of Christ our Saviour admitting us all to be one body mysticall under his headship which influenceth out of his fountain of Spirit divers gifts into divers members, for their divers operations, towards the good one of another, in their severall measures and seasons, according to the rules of his manifold wisdom in his word, sufficient for the duties to which he calleth them, and by which he worketh in them and with them for union, communion, and communication of his gracious gifts among them as trusted by way of holy dispensation in this pastorall ordinances and paternall offices at his command: 1 *Pet.* 4. 10. *As every man hath received the gift, minister the same on to another, as good stewards of the manifold grace of God*, ministring, διακονεῖν, includeth

: so ready to assist the dutifull: that he saith: Command ye me Isaias 45. 11.

deth Deacons, and speaking the oracles of God as stewards, includeth such ministers as *Paul* and those other called the stewards of the mysteries of God, 1 *Cor*.4.1. That they dispensed grace is undeniable by any that heareth *Paul* say, *My little Children of whom I travell in birth again untill Christ be formed in you*, Galath.4.19. *I have begotten you, to Titus mine own son after the common faith*, but excludeth not others from dispensing grace in their paternall duties also. Christ accounteth such as do the will of God to be his mothers, begetting him by grace in others, not by their own ability but by the grace of God which is communicative as light of light, life of life, by the lively seed of the word, *Isaiah* chap. 59.20, 21. *The redeemer shall come to Zion: as for me, this my cove- with them saith the Lord, my spirit that is upon thee, and my words that I put into thy mouth shall not depart, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever*; thus from age to age the word of seed, and the Spirit therewith, by the new Covenant are communicated from parents to their children as a gift, *Eph*.4.29. *Let no corrupt communication proceed out of your mouth*, but that which is able to give grace to the hearers, it is the word of Christ that giveth grace: But so surely by the covenant, that they by the word and by prayer may freely procure it, & promise with confidence in the words of grace, and vow the work of grace, and bind their children in that baptismall vow for their Good; a blessed bond which bindeth to mercy, safety, felicity, to the glory of Gods truth, wonderfull in mercies to the little ones in the great, and to the great in the little ones, ac-

*Chap*. 10. *Numb*.3.4.

*Numb*.3.

*Numb*.4.

*Chap.* 10. *Numb.* 4. according to his oath, and to othes oath in his holy name.

As when *Joseph* bound his brethren of Israel for their children afterward, to perform as they did in conscience of that oath for bringing the bones of *Joseph* from *Ægypt* into the land of promise, believed by him and to be believed by them for their own departure from bondage bodily figurative of spirituall, for our learning, as our types or patterns, whereas *Joseph* bound the Israelites by oath for what their children were afterwards to perform.

1 Cor. 10. 6.

We parents and sureties by vowes bind our selves at baptism for our childrens departure from the bondage of sin to the Kingdom of Christ, to the glory of grace, in prayer of parents and for parents, as for *Ruth*; *the Lord make her famous in Bethelem* and he made her famous in *Bethelem* of *David* her great Grand-child, and Jesus her most grand, of whose fulness wee all receive *grace for grace* χάριν ἀντὶ χάριτος grace against grace, as in a looking glass, to the glory of grace, in good example, as *Tim.* 1. 3. 5. *I thank God whom I serve from fore-fathers in a pure conscience, and joy for the faith which is in thee, which dwelt first in thy Graad-mother Loys, and thy Mother Eunice*, grace seconding grace, from age to age, by good counsell and instruction of the Spirit, as breathing makes alive the fire again (for so the Apostles word doth signify) as dying coales under ashes of burning consumptions. All ye remaining yet in temptations call to mind how the lively fire of grace warmed in your hearts by the blessings of religious grand-fathers, good grand-dames, dear

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parents, and other baptismall sureties, for you; and be thankfull and faithfull in minding others of the like, and prayerfull against over-daring, with new extinguishers of those old Graces and holy comforts of your Infant-baptism, and praise Gods fatherly providence (admirable heavenly providence) having formerly fitted those many links in the pattern of mercy; when old *Israel* sent his children into *Ægypt* to provide bread for the life of small and great in his family, *Simeon* was bound for securing the return of his brethren with young *Benjamin*. *Ioseph* afforded them corn for their journey, with their money in their Sacks mouth. *Chap.* 10. *Numb.* 4.

*Iudah* (in confidence of blessing upon young and old) offered to undertake for safety, saying unto *Israel* his father, *send the lad with me, and we will goe, that we may live and not die, both we and thou, and our little ones: I will be surety for him, of my hands shalt thou require him; If I bring him not unto thee, then let me bear the blame for ever*; without such a seasonable surety there had not been safety to them or their little ones: All had untimely dyed with famine, all might live by meanes of such a surety. Father *Israel* at such extremity submitted his beloved *Benjamin* with surety but in prayer, *take your Brother, and God Almighty give you mercy before the man*. God hath heard the prayer beforehand in providing such a Man for mercy, though in an other Country: Mercy to *Benjamin* for his liberall maintenance and education there, mercy to them all, though shadowed a little from them to make it sweeter unto them upon triall and exercise of the sureties fidelity. *Ioseph* asked them of peace (*he-*

Chap. 10. Numb. 4.

*brew) is there peace unto your Father? and he lift up his eyes and saw his brother? Benjamin his mothers son?* yet asked *is this your younger brother? God be gracious unto thee my son*: And this prayer also before it was spoken was heard by God in gracing *Josephs* heart to become a father in providing graciously for him as a son: *Ioseph* a new and true surety for *Benjamins* assurance of welfare in a new Country.

What now could his other surety do but acknowledge his charge, faithfully plead for it, and constantly proceed through the difficulties of it? *Judah said, I pray thee let me abide a Bondman to my Lord instead of the Lad, and let the Lad go up with his Brethren, for I became a surety for the Lad unto my father who will dye if he see not the Lad with his brethren, his life being bound up in the Lads life.*

Out broke the tears with the words of *Josephs* brotherly kind heart, up went the waggons for father *Jacob* and the little ones, so came those holy blessed sheafs bound into the barns of blessed plenty, with whom came also the Lord of the harvest, as he promised to *Jacob*, Gen. 46. 4. *fear not, I will be with thee; God the God of thy father.*

Christ the son of God who chose to be born of *Judah* the surety for his young brother, and became our surety to God the father even unto death for us, excelling all other in heavenly rich mercies of brotherly kindness, and acceptance of dear suretiships in true gratious holy bonds of baptismall vowes and promises, acceptable to God and to his beloved Church, and profitable to the baptised rather in their Infancie, more acceptable unto the son of God Christ Jesus incomparably more earnest

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in love than was *Josephs* affectionate desire of good speed for his brother *Benjamins* enjoyment; far greater in the providence of our heavenly father by sanctification in the holy Ghost, than the heart of man can think or tongue express; in 40 of *Esaias* where baptism was intended, read how the Spirit censureth *men* as *Grashoppers*, and *nations* as the small *dust*, to set forth the greatness of Gods glory toward the young children of *Israel*, even such as have no might: His unsearchable understanding layeth their first foundation, the everlasting God their Creatour and Recreator soweth all their seeds, and best accepteth the first fruits without delay offered by their Mother-Church in prayers, with thanks of Parents love, care and vowes: The practice of more vertues, as the fruits of more graces, having promises of more reward in his mercies to his greater glory, more acceptable to his loving Church and her faithfull ministers, with parents more congratulatory joyfull, seeing the fruits of their bodies under covenant of blessing in Gods name before their decease, rather than tempt God by presumption upon future uncertainties, with neglect of present opportunities, for interest in the ordinances of his free grace so long denied as wilfully delayed in unassurance for the future: wise parents therefore hast. *Isaiah* 35. biddeth say to the *Hasty* or *strong fear not*, in performance of the duty to *strengthen the weak hands* and *confirm the weak knees*: among others, joy to the *desert* there *blossoming as a Rose, it shall blossom abundantly* by waters breaking out in the desert, a little water in a vessel by Gods covenant having a spring of his Spirit, even in the

*Chap.* 10. *Numb.* 4.

*Chap.* 10. *Numb.* 4. drieſt Countires (elſwhere praiſed by him as buckets of ſalvation) for ſalvation of fools in that way of holineſs, fooles cannot erre, the Covenant of God ſaveth them according to the prayers and vowes formerly made for them: And if others attain the gift of diſcretion they may find theſe forward vows and prayers of faith in the covenant more profitable unto them in bringing them ſo ſoon from under the curſe of ſin into the Kingdom of Chriſt, the curſe of parents in ſin damaging the children; *by the ſin of one death upon all*, Rom. 5. by the juſtice of God *viſiting the ſins of the fathers upon the children to the third and fourth generation; the iniquity of the Amorites not then full*, Gen. 15. afterwards filled to the deſtrnction of their children; and Iſraelites alſo were permitted to fill up the meaſure of their fathers ſins, treaſuring up wrath as for themſelves & their children, yet to themſelves onely wrath, if they do duty for their children.

2. This pre-ingagement for their good preventeth temptation, not onely ſaveth from fathers ſins, but prevents temptation at their firſt dawning of knowledge, that the devil uſurp not the firſt fruits by ſurreption in the deceivableneſs of the evill *spirit that worketh in the children of diſobedience, by nature children of wrath.*

3. That they harden not therein by taſt of things forbidden.

4. That delay make not duty more difficult through unruly ſtrifes that would ariſe about limitations of the time for exigence of binding afterwards.

5. Left the licentious unbound ſlip from good utterly the next way to hell by ſelf-will, the Re-

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probate way of Belial, without yoak, from all which dangerous evils, Infants are bound in baptizing to their good by promise for this life and that which is for ever: such sacred hope and fear are blessed bonds of conscience to keep them safe in duty by teachings of parents, sureties, and friends, approved helps at first in proceeding and finishing by the preachers of the word. *Chap.*10. *Numb.*4.

6. To the glory of Gods superabundant grace in Christs conquest over ~~to~~ *the* devils enmity, that as Infants are guilty but through anothers fault, they might have remedy cõming on others feet, & with others mouth professing the Christian faith, which alloweth one *to bear anothers burthen*, and commandeth the *work of the ministery* for the *perfecting and edifying of the body of Christ*, by that which every joynt supplyeth in season, effectually working, as bound all to be compassionate parts of the same body, the same holy mysticall incorporation under one Christ, who taketh upon him to pay for our sin, and putteth on us the robe of his own Righteousnes. *I am Esau thy first-born said Iacob, Isaak said, art thou my very son Esau? and he said I am*; Understanding by contract for the birth-right of the first born, he gained the blessing in the name of the first-born. We pray and attain in the name of Jesus (who is the *Amen*, Rev.3. Ὁ Ἀμὴν) yea and Christ vouchsafeth himself for performance of what was undertaken by that great God-father *David*, *They part my garments and cast lots upon my vesture*, Ps. 22. Mat. 27. *I will declare thy name unto my brethren, in the midst of the Church or congregation will I praise thee.* Ps. 22. Heb. 2. 12. *Then said I, loe I come to do thy will O*

Chap. 10. Numb. 4. *Lord.* Pſ. 40. Heb. 10. While thus *David* anſwered before for Chriſt, Chriſt anſwereth for us, we pray as one with Chriſt, and good faithfull Chriſtians pray one for another: it is Pietie, Providence, Charity, not Mockery but earneſtneſs, with bowels of mercy conforming in ſpirit unto *David* after Gods own heart. 2. *Samuel* chap. 7. 25, 27. *Eſtabliſh forever, and do as thou haſt ſaid, therefore hath thy ſervant found in his heart to pray this prayer unto thee*; With thy bleſſing let the houſe of thy ſervant be bleſſed, chap. 23. 5. *God hath made with me an everlaſting covenant, ordered in all things and ſure, for this is all my ſalvation and all my deſire.* Eſaiah chap. 55. Ho every one that deſireth the mercies of *David*, ſure by everlaſting covenant, take therof as ye deſire by prayer of faith in that everlaſting covenant for a bleſſing to you and to your children in Chriſt the ſon of *David.* Pſ. 132. 12. *If thy Children will keep my Covenant, their children alſo ſhall ſit upon thy throne for evermore.* Mark this ye fathers covenanting for your children in hope that they alſo ſhall reign with Chriſt accroding to your prayer of Faith including them under his covenant of ſalvation. *Pſ.* 112. 2. *The generation of the fathers ſhall be bleſſed.* Prov. 13. 22. *A good man leaveth inheritance to his childrens children*, whether in *Davids* ſenſe as becommeth the wiſdom of ſuch a ſon; The covenanting Father by prayer of Faith is heard for his children for the like bleſſing to be conveyed by the covenanting of his children for their children, in *Hebrew*, the Father leaveth heirs childrens children.

upright

If it were prooveable that *Solomon* (having received his right unto the myſticall inheritance by Gods

Gods covenant with *David* his Father) did not here gratefully remember that, but onely temporall inheritance on earth; yet this serveth for argument by way of comparison grounded in the word of God; as the mystical inheritance exceedeth the temporal, so the mystical father-hood in Gods mercies and in mens duties exceed the fleshly father-hood out of love to make childrens children heirs. *Chap.* 10. *Numb.* 4.

The like force of just comparison inferreth, that as the vertue of ordinary Grand-fatherhood (blessedly providing inheritance for childrens children) abhorreth the son as unblessed that provideth not in like love for his own family, but deceiveth them in cutting off childrens children from inheritance which their fore-fathers had provided for them.

So may the son seem unblessed who would cut off his young children from the benefit which hee received for himself and them by forefathers faith in prayers for their interest in the signall covenant of grace to be sealed heirs of heaven in Gods most mercifull acceptance of such faithfull officiousness of forefathers or others in dispensation of other duties by the manifold graces of God for one to help an others weakeness, in the body mysticall as well as politicall; Pupills have Guardians, Courts of Justice, sureties stand bound untill ripe age, then they sue out their liveries and take into their own consideration what are their duties; how know they but by witnesses, or understand but by counsellors? *Iohn* 1. *As many as received* Christ, *to them gave he power* (the right or privilege) *to become the sons of God, To them that believe in his name: How shall they believe in him of whom they have not heard?* Rom. 10.

Pre-

*Chap.* 10. *Numb.* 4.

Preaching exciteth to consider, and directeth to find that privilege right or power of Gods children in actuall believing and living as they ought, whether then presently converted unto Christ in their full age, or in minority before adopted in in the name of Christ; a fœderall adoption which whosoever have, certainly they were elected hereunto; therein also they were elect unto that their great and blessed help of prayer in publique congregation, where God delighteth to be trusted earnestly, charitably, and faithfully beleeving his promise to hear the prayer of Faith that the Lord would graciously vouchsafe to sanctifie and bless his ordinance of baptism, that he would joyn the inward baptism of his Spirit with the outward baptism of the water, and make this baptism to the Infant (the baptized) a seal of adoption, remission of sin, regeneration, and eternall life, and of all other promises of the Covenant of grace, *&c.*

At fuller age it were another good help for assurance of their continnance to pray so for themselves rather than to speak against their affectionate Mother-Church, against her directory so to pray, and against her thanksgiving unto God for them in hope of his blessing upon such good meanes which they had so long wanted as unbaptised, in danger of utter destruction for ever, if cut off before baptism for contempt.

No just occasion of contemning appeareth in the words that are by way not of addition but of explication in prayer, as bid to call on God, *Acts* 2. for the baptised to receive effectuallly the benefits, mer-

Mercies and Fruits of Christs institution which comprehendeth what Christ did aswell as what he said for our imitation at baptism; As (*hoc facite*) *do this* leadeth to consider what Christ did, and what he said for our imitation at the Lords supper; though each circumstance be not required in that charge of imitation, as to receive unleavened bread, and after supper, Judaicall rites to be pre-accomplished by Christ answerable to the figure at the age of thirty when hee was to begin the publique dispensation of the new covenant at institution of baptism, he gave no rule for others to delay their baptizing untill they attained his age, or to be baptised at *Jordan* were he was in a mystery. *Chap.* II.

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## CHAP. XI.

*The least baptized mystically partake under the spirituall Ministery for their deliverance from spirituall* Ægypt *into Christs Kingdom in spirit, his Spirit on the seed of* Jacob, *his blessing on the buds, dewes.* Numb. 2. *The Spirit and Water co-ordained: Co-ordination openeth the sense of Sacramentall speeches.*

NUMBER I.

Et may *Jordan* be well remembred by us; not that any should delay their baptism as *Constantine* acknowledged at *Nichomedia* that he had delayed untill he was ready to dye. The wisdom of our reformers added that Christs baptism sanctified other waters also for this mysticall use, though that of *Jordan* were specially renowned in respect of Christs own baptism, as before by the purgation of *Naaman's* leprosy, figuring baptismall purgation of the Gentiles from the guilt of sin by a new spirit, and before that (in figure of our baptismall entrance into the Kingdom of Christ) for the Israelites entrance into the land of promise as out from bondage through the red Sea (all mystically baptized, young and old, with spiritualls, 1. *Cor* 10. 2, 11. as types for our learning) so through *Jordan* for a memoriall, in that when the ark of the covenant passed, the waters of *Jordan* were cut off from running towards the dead Sea of *Sodom*, 12 chosen men for every Tribe one, carried from thence twelve stones to the first lodging place in their possession as a token for the remembrance of Gods mercy for ever according to his covenant. The first nights lodging was at *Gilgal* the place of their circumcision, *Joshua* 5. so joyning together both types of our baptism, their children though Infants were spiritually comforted and baptized in their passage from bondage of *Ægypt* through the red Sea, and through *Jordan*, into the holy land of pro-

promise figurative of Christs Kingdom. *Chap.* 11.

These being our types, therefore our children (as under covenant of more spirituall ministery) to be spiritually baptised for their passage from spirituall Ægyptian servitude of sin into the Kingdom of Christ, the entrance whereof by the Spirit as in a new birth of spirituall life, Christ hath affirmed to be by Water and an unspeakable gift of God, 2 *Cor.* 9. but very credible by covenant for his Spirit to thee and thy seed and thy seeds seed for ever, in secret primary mysteries of seed of Father-hood, Mother-hood, Bowells, Womb, Navill, *Prov.* 3. 8. *Cant.* 7. 2. For sustenance of Infants; *Nero*-like schismest thou thy Mother-church alive in torments of anatomy to find what God hath hid from thee, revealing her brests and dewes that tarry not for man? his promised Spirit on thy buds, his Spirit or wind blowing on thy gardens sweets, Herbs, Plants, Roots, small and great, from the four winds with blessings on the whole house of *Israel*, enlivening their children and childrens children for ever, *Ezekiel* chap. 37. 11. 25. *Numb.* 2.

*The wind bloweth where it listeth* saith Christ, about the new born of God, *John* 3. We are wonderfully generated & wonderfully regenerated at baptism, the washing of our regeneration & renewing of the holy Ghost. *Tit.* 3. When Christ was baptised the holy Ghost descended visibly for a majestick warrant of credence the more readily to be trusted in his ordinance of baptismall grace for others, *Acts* 2. *Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins* (the sin of *Adam* infecting all so soon as they are children of *Adam*) *Numb.* 2.

Chap. 11. Numb. 2. *and yee ſhall receive the gift of the holy Ghoſt, for the promiſe is to you and to your children*: behold the gift of the holy Ghoſt, to them and to their children, to the Jewes out of every nation under heaven. This is that which was ſpoken of by the prophet *Joel*, *And it ſhall come to paſs in the laſt daies, I will powr out my Spirit upon all fleſh*, ſaith God, who is the beſt intepreter of his own abundant mercies. Having ſaid there, *Gather the people, ſanctify the congregation, aſſemble the Elders, Gather the children and thoſe that ſuck at the breaſts*, He thereupon addeth, *I will powr out my ſpirit upon all fleſh*.

Such children as God ſpake of when he made this faithfull promiſe, ſuch children are included in his mercifulll performance.

But God ſpake of ſuch children ſucking at the breaſts when he made this promiſe, *Joel* 2.

Therefore children ſucking at the breaſts are included in his mercifull performance; his mercifull performance was with baptiſm and the holy Ghoſt by *Peters* interpretation of the promiſe, *To them and to their children*: Therefore baptiſm and the holy Ghoſt by Gods faithfull and mercifull permance of his promiſe are ordained to ſanctify ſucking children.

The promiſed effuſion of Spirit upon all Fleſh, implying not onely that miracle of fierie tongues then, but inward ſanctification of grace for remiſſion of ſin at baptiſm unto them afar off in time and place, by *Peters* interpretation *Acts* 2. the waſhing of regeneration, renewing of the holy Ghoſt, which he hath powred out abundantly through Jeſus Chriſt our Saviour, that being *juſtified by grace we*

*ſhould*

*ſhould be made heirs according to the hope of eternall life*, Tit. 3. Hee ſaith, *through Chriſt*; For Chriſt as a myſticall head powreth of his Spirit, into the eye, the finger, or other leaſt parts of his Church as his myſticall body, for we are baptized in one Spirit, 1 *Cor.* 12. that is the waſhing of regeneration, by a figurative ſpeech which hath four ſeverall expreſſions in holy Scripture. *Chap.* 11. *Numb.* 2.

1. The name of the ſign is given to the thing ſignified; as the name of the Paſchall Lamb, of the Rock, and of Bread, given to Chriſt.

2. The name of the thing ſignified is given to the ſign; as the name of blood to the fruit of the vine, the Name of Chriſts body to the bread.

3. The uſe of the ſign (as eating and drinking) is applied to the thing ſignified.

4. The uſe of the thing ſignified is applied to the ſign; As Chriſt his bearing of our ſins was applied to the Goat in ſacrifice, on whoſe head the Prieſt laied his hand, and put the ſins of the people.

The ground of ſuch uſuall figurative ſpeech in holy Scriptures is not onely the likeneſs or ſimilitude betwixt the ſign and the ſignified, to help our weak underſtanding (that through viſible outward things aſcendeth more eaſily to conſider of Heavenly) but chiefly the coordination of them to help our faith, as by a ſeal to believe aſſuredly that by receiving the ſign we have right alſo to partake in the benefit of the thing ſignified, by the good good will of our Saviour in his covenant of mercy coördeining the ſign and the thing ſignified joyntly for the faithfull receiver.

*Chap.*12.
*Numb.*1.

# CHAP. XII.

*Sprinkling, washing: as in the figure, so in the figured, and in prophecies for sprinkling Nations.* Numb. 2. *Christs warning against nakedness, it is a snare, and abomination.*

## NUMBER I.

OUtward washing of Water and inward inspiring of Grace, as a new birth, which put together therefore might be so called, the washing of Regeneration, we being born again to live a new life in Christ through assured faith in his Covenant; *Heb.* Chap. 10. 22. *In full assurance of faith having our hearts sprinkled from an evill conscience, and our bodies washed with pure water, Let us hold fast the profession of our faith without wavering: For he is faithfull that promised, &c.* As in the former speech the use of the sign [ washing ] was applied to the regeneration, Here ( sprinkling ) is applied likewise to signify purifying of faithfull soules from the guilt and fowlness of an evill conscience, by grace as instrumentall cause, and the bloodshed of Christ as meritorious cause, through faith believing the covenant of Remission as applied at the washing with water sprinkled on the baptised by Christs ordinance of new covenant more spirituall: And therfore not requiring more of materiality than the old type, *Heb.* 9. 19. *He took the blood with water and sprinkled the book*

&

*& all the people, saying, this is the blood of the Covenant which God hath enjoyned you.* All that had any of the sprinkling were accepted, aswel they that were prinkled with less, as they that were sprinkled with more. Chap. 12. *Numb.* 1.

The benefit arising by Gods acceptance in his good pleasure for his glory, through the covenant of his mercy, not for the abundance of the material sign (then blood with water) a little sign being enough for assurance of his infinite mercy by that voice from the Throne to small and great; The small having precedence in expression of Gods loving providence toward all. *Rev.* 19.

5. The soul after the image of God whole in every part of the body, the washing of the whole may be signified by washing one part of the body, specially the face, appearing as it were for the whole, and many drops being sprinkled upon one little face may suffice in Gods sight to whom many *Nations are as one drop*, Isaiah 40. 15. a drop is round and hath the nature of the whole element, as a spark is fire & may enkindle a great flame to burn a great City, neither is a drop of less ability to quench that spark; yea, had it not been too late after death to cry for help in that torment of flame, by the tip of a finger dipt in water, *Luke* the 16. the tip of a baptizers finger through Gods Ordinance might have preserved the penitent from that everlasting flame into which he desired his brethren might not come. God grant the grace of providence unto all others that by delay of baptism they fall not into the same endless, easeless and remedileſs fire.

For prevention whereof it may be Christ used this

*Chap.* 12. *Numb.* 1. this parable, or if it were a story, what miserable *Dives* (in remembrance of what he had seen used in baptising) perhaps did wish ἵνα βάπτῃ, that the very top of a finger baptising might cool that tormenting flame, an effect so great, that unlikely to be wished upon so small means unless upon supposall of such like covenant though out of season, *Zach.*4. *Who art thou that despisest the day of small things?* 1 Cor. 1. *God hath chosen weak things to confound the strong, that no flesh should be presumptuous in his presence*: It was a great offence of wofull consequence, as to eat the forbidden apple, so to distrust in that little Manna like coriander seed.

A little seal in wax is enough for assurance of evidence in a great purchase, a little washing by way of token or sign in covenant of Christianity may oblige a Christian to patience in suffering with Christ, that he may reign with Christ, this is the similitude oC hrists death unto which we are baptized, that we may be like him in resurrection, twofold.

The first from sin to the new life of grace.

The second to the new life of glory; The tense is future, *Rom.* 6. 5. *We shall be* (to wit) *in the likeness of the resurrection, if we be planted into the likeness of his death*; How? it is expounded in the sixt verse, *Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth wee should not serve sin; for he that is dead is freed from sin; Now if we be dead with Christ, wee believe that we shall also live with him.* The death of Christ was by crucifixion; The crucifixion of Christ is not resembled by immersion into the water: Therefore the death of Christ is not resembled by immersion in-

into the water. Or what resemblance betwixt the rock of Christs sepulcher in a Garden, and the flowing stream of *Jordan*? resemblance appeareth not, but assurance of our hallowed rest by vertue of Christs buriall, as represented to our belief, for our resurrection, *Rom.* 6. 8. πιστεύομεν, *We believe that we shall also live with him.* This Faith in our co-resurrection is that intended in baptism by St. *Pauls* own interpretation, *Colos.* 2. 12. διὰ τῆς πίστεως, *buried with him in baptism, wherein also you are risen through faith of the operation of God who hath raised him from the dead: And you being dead in your sins and the uncircumcision of your flesh, hath he quickned together with him, having forgiven you all trespasses*, being *circumcised with the circumcision made without hands*, as St. *Paul* there promised; to shew how baptism succeedeth in effect as a new kind of circumcision mysticall, engaging therefore Infants again according to their former interest of such in circumcision; by such resemblance reall in spirit and in truth vanisheth your imaginary resemblance signall in buriall under water, which St. *Paul* could not institute, nor doth expresly teach to be requisite by the generall tenour of Christs institution. *Chap.* 12. *Numb.* 2.

Beware of flesh and blood in hanckering too much after what is carnall in materials. It is not much water for putting away the filth of the flesh; but the answer of a good conscience which now saveth us by baptism, as figuratively *Noah* was saved in the Ark from the flood of water; After which, excessive trust in the creature brought unto his shame drunkenness and nakedness together: If that high-virtuous *David* were overcome by seeing once one, *Num.* 2.

*Chap.* 12. *Num.* 2. how are they sure not to fall into temptation who lust to see so many nakednesses though in pretended washing?

The Scripture is express for covering [*Marke.* 1. 4, 5. *John* baptizing was clothed and guirded ) not express for such uncovering in baptism as hath been committed with fame and scandals; as if they had not read our Saviours caution, *Revel.* 16. 15. blessing such as keep their garments, That they be not found *naked* to their *shame*, by way of Parenthesis, advertizing thus amidst the plagues of the last and worst Mysticall stormings, as it were purposely to prevent or correct such abuses.

The foul Spirits, which through affectation of knowledg made our first Parents shamefully naked, have no less will nor less skill by the allurements of over-wise curiosity to make naked still out of discontent or distrust of what is in the Name of God all-sufficient.

That his holy will be not despighted under shew of bettering his Ordinances, which with his concurrence once don are don for ever; thus his Prophecy prescribed: *I will sprinkle clean water upon you, and ye shall be clean from all your filthiness*, Ezek. cap. 36. 25. *And He shall sprinkle many Nations*, Esaias 52. 15. Is not that a promise for Baptism? that is washing though with little water, enough, as in sprinkling, *Numb.* cap. 19. 12. 13. 18. 19. 20. 21. is expounded to be washing, *Heb.* 19. 10. *Matth.* 3. *John had his raiment of Camels hair, and a leather girdle about his loines*: we read not that *John* or any other were ungirded to baptise or be baptised.

If that *Eunuch* voluntarily went into the water, that

that was not his baptism, but his baptism was in what he received there by *Philips* act to baptise him: It was neither necessary nor likely to be totall immersion in his apparell, nor is there any dis-apparelling of the whole body mentioned or implied; But rather according to the fashion of that Eastern Countrey wherein they had onely Sandalls on their feet slipping them off they might wade into the water, and by aspersion, or perfusion, receive a watrie token by the hand of sacred Ministery betokening their faith in the promised assistance of the Holy Ghost for cleansing their souls inwardly by vertu of Christs Prayer for sanctification in his Covenant, *Luke cap.* 3. 21. 22. *Chap.* 12.

Did not the Baptist in such Prophetique sense of humiliation protest, *I am not worthy to untie the latchet of his shoes*? in service it may seem preparatorie for such his Baptism-Evidence. Enough of that Eastern fashion. *Luke* 7. 44. *Simon seest thou this woman, she hath washed my feet with teares and wiped them with the haires of her head; since the time I came in she hath not ceased to kiss my feet*, *Luke* 24. *See my hands and my feet that it is I*, *John* 13. *He washed the disciples feet*, *Acts* 12. *Peters Sandalls* argue the like fashion, as they had another gesture of *accubitus* at their last supper not required at ours: now such Nationall Circumstances being not essentiall by institution for all, And the sick unfit to be dipt in a River might be baptised though they dispaired of recovery, So that their Counsellors in Physick gave them off as dead in judgment of Art, 1 *Cor.* 15. Envieſt thou that Children should have the benefit of like help and care for their weakness? Rather

approve their sprinkling for convenience of their baptism, than disprove their baptism for sprinkling upon so manifold urgencies of reason in holy writ; about what Christ sent to Nations after publique Nationall advisement and consent of lawfull authority, tenderness of good conscience may confide in Regular Obedience to Christian guidance, which God bless unto them that need, as this Countrey disputant humbly prayeth in charity with zeal against deceivable contradiction.

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## CHAP. XIII.

Object. *About the word of Faith,* Rom. 10. Numb. 1. Answer, *It is the Parents faith for them and their Children: proved by all the four Testimonies there alleged out of the old Testament,* Isaiah 52. Deut. 30. Numb. 2. *God accepteth Infants among penitents after example of the* Ninivits *to which the word of faith referreth,* Rom. 10. *by Christ exceeding* Jonah. Numb. 3. *Infants included in those that call upon God*

## *God, proved by the Testimonies alleged,* Rom. 10.

*Chap.* 13. *Numb.* 1.

NUMBER 1.

THe word of Faith prooved to take hold of Children at Baptism by all the four testimonies of holy Prophets alleged in that very tenth Chapter to the *Romans*: as *Verse* 15. [*How beautifull are the feet of them that preach the Gospell of peace?*] which *Isaiah* foretold of Christ in singular; How beautifull are the feet of him that publisheth peace? Christ and his Ministers in his name preach the same Gospell of peace, and that too applyed by Baptism as followeth in that same 52. Chapter of *Isaiah*; *Be yee clean yee that bear the vessells of the Lord*: yee are the greater vessells, But yee bear the lesser vessells to be made clean by sprinkling with water, so shall he sprinkle many Nations. Yee Ministers of such good newes remember it is for little young ones as well as old, in accomplishment of what God promised to his People aforetime when they went into *Egypt* to sojourn there, Behold already prepared for you (in the fourth verse of that Chap.) a Prophetique light of Reference to *Genesis* 46, 47. where God said to Jacob, *I the God of thy Father will gee with thee into Egypt, and will also surely bring thee up againe*; thereupon *Jacob* arose and his sonns carried him and their little Ones, as in Event through the Red Sea figuring Baptism: So the Prophet *Isaiah* there Chap. 52. foreshewed the return to Zion:

*Awake*

Chap. 13. Num. 2. *Awake, awake, put on thy beautifull garments O Jerusalem the holy City, there shall we more come into Thee the uncircumcised and the unclean, break forth into joy, for the Lord hath comforted his people*, the name of his holy people (as at first) containing Fathers and Childrens Children, even little ones, to be comforted and cleansed by holy sprinkling; are not the Preachers of the good Tidings of the Gospell of Peace here to be rather for, than against the baptizing of little ones?

Numb. 2. Secondly, That this word of Faith appertaineth to Children, by that faith of their Parents, It is manifestly prooved by looking to the place from whence the word of Faith (here *Rom.* 10. 7, 8.) is alleged (out of *Deut. cap.* 30. *v.* 12, 13, 14.) Look to the antecedents & to the consequents, And then to the very word s there.

In the antecedents at the 6. verse of that 30. chapter of Deut. [ *The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thy heart, and with all thy soul, that thou mayest live* ] A promise, by the first verse of this, applied to those in the precedent chapter with their little Children in Covenant with God. 10, 11, 12, 13, 14. like as the Lord had professed before, Deut. chap. 1. 39. *Your little ones which ye said should be a prey, which in that day had no knowledg between good and evill, to them will I give the Land promised to their Fathers.* Secondly, look into the consequents, *Deut.* 30. 19, 20. Remember the Parents choice beneficiall to their seed, the seed living by their Parents choice for themselves and for their little Children to live in Covenant with God amongst his beloved People.

People, and that forepraised Psalm, inviting the Nations to joyn with the people of *Israel* in that blessed condition of their Children aswell as themselves to live in Covenant with God, *Deut.* 32. 43. *Chap.* 13. *Num.* 3.

From this collation of consequences aswell as antecedents come we to that word of faith, *Deut.* 30. 13, 14. So nigh that thou needest not say who shall goe over the Sea for us.

The *Hebrew* exposition in the *Jerusalem Targum* hath it [ *That thou shouldst say, O that we had one like* Jonas *the Prophet that might go down into the bottom of the great Sea and bring it to us* ] Christ delighteth in the Evangelicall sense of this comparison betwixt his own death three dayes, and *Jonas* his journey through the Sea to preach unto the *Ninivites* the word which by consequence of their repentance had in effect mercy to them and their small Children. *Num.* 3.

The people of *Nineveh* believed God, and put on sackcloth, from the greatest of them even to the least of them, partaking in this mournfull guise as they were capable, and in the fasting commanded by full authority, likewise in the crying mightily; the Lord heard the cry of the least thus changed as penitents in their way, the Lord shewed mercy to the least for their penitent parents sake, what if one should say for their own, yea and for their sake to the parents, or rather to both sorts for his own glories sake? [ *Should not I spare Nineveh that great City wherein are more than six score thousand persons that cannot discern betwixt the right hand and the left?* ]

*A greater than Jonas is here*, said Christ of his own glory, in ableness, and greater in willingness of mercy

*Chap.* 13. *Numb.* 3.

cy to Small and Great alike in guiltineſs of originall ſin by the firſt *Adams* diſobedience, alike needding help of Chriſt the ſecond *Adam* for their pardon, and accordingly behold like helpfull mercy, Micah 5. 7. *And the remnant of Jacob ſhall be as a Dew from the Lord, as the Showres upon the graſs that tarrieth not for man.* Micah cap. 6. 4. *O my people, I ſent before thee Moſes*, by interpretation Drawn out, for as much as drawn out of the Ark of Bulruſhes from danger of periſhing by water, that he might be prepared with confidence of Gods mercy to lead out the Children of *Iſrael*, great and ſmall, through the red Sea, in figure of Baptiſm now ſaving by vertue of Chriſt his death called his *Exodus*, *Luke* cap. 9. 31. by *Moſes* appearing there to magnify the glory of Chriſts paſſage through the red Sea of his bloodſhed for the Redemption of ſmall as wel as great: Hear yee now what the Lord ſaith there by *Micah* cap. 6. *I ſent before thee Moſes and Miriam, O my people remember now what Balak conſulted with Balaam that he might ſee the uttermoſt part of the people*, Numb. cap. 22. 41. that yee might know the righteouſneſs of the Lord: who would not ſuffer him to curſe the utmoſt, hindermoſt, or of moſt mean, of ſmalleſt age among them, cap. 7. 14, 15, 18, 19, 20. *As in the dayes of old according to thy coming out of the land of Ægypt——— who God like unto thee that pardoneth iniquity and paſſeth by the tranſgreſſion of the remnant of his heritage, He reteineth not his anger for ever, becauſe he delighteth in mercy——— Thou wilt caſt all their ſins into the depth of the Sea; Thou wilt perform the truth unto Jacob, the mercy which thou haſt ſworn unto our Fathers from the dayes of old.*

C

O true and mercifull word of faith to be believed by Parents (*Jacob* like) for them and their Children, and by Children also, for themselves and their Children age after age, through the deep mysteries of Christs death, like *Jonas* his passage through the Sea, to preach the Word of God, so wonderfull in effect of mercy toward Infants, thus interessed in the benefit of Christs death applyed by Baptism, *Rom.* 6. according to that word of faith, *Rom.* 10.8. according also to the prayer of faith in the 13 verse of that chapter, grounded upon promise from *Joel's* Prophecy, where after preparatory monitions in the 1 chap. 3.14. *hear this ye old men (tell ye your Children and their Children another generation: Sanctify yee a fast, call a solemn Assembly, gather the Elders, all the Inhabitants of the land to the House of the Lord your God, and cry unto the Lord*, Chap. 2.16.) who requireth *Children* to be gathered into that holy prayerfull Assembly (to fill up the cry) Rom. 8. 26. [*The Spirit helpeth our infirmities, and maketh intercession for us with groanings which cannot be uttered.*] If the strongest are glad to plead infirmities, how can any deny the benefit of infirmity to the more infirm by the Spirits unspeakable help? Without speech, as a seed-root or principle inwardly moving in *Children* so required to cry by the Lord, who putteth teares in his bottle as precious, and sighes in his register as prayers of immortall soules of his own appointing, his mercifulness excelling infinitely the tender compassion of Mothers and Nurses, who day and night satisfy the necessities of Infants upon their cryes as Prayers efficacious for help unto themselves, and usually procuring helps of mercies to

*Chap.* 13. *Numb.* 4.

*Numb.* 4.

*Chap.* 13. their Mothers and Nurses also by such cryes.

*Num.* 4. Secondly the cryes of Parents and others compassionate friends in prayers for the Children, and the cryes of Gods Ministers in Prayers for both Parents and Children, and the cries of the High-Priests in prayers for them all, and for sanctification of all their prayers as was used every day, much more all (then in great dangers) were in that solemn assembly to cry for preservation of all, in their severall duties united as one man for better acceptance of their prayers in love, to the greater praise of the Lord God their preserver: who for preserving the whole families of *Israel* accepted the first born, as holy to him from among the old, *Numb.* cap. 18. 15. And for each first born his holiness accepted a *Levit* to serve the Priests, and the Priests to offer sacrifice upon the Altar, and prayers, and over them the High-Priest daily to offer prayers as Incense on the Altar of Incense in the holy place, with fire taken from the Altar wherein the Lamb was offered for a daily burnt Sacrifice, significative of the death of Christ, to be offered by the fiery zeal of Christs love for redemption of young and old: All this being implied by the utmost earnestness of the Priests, as Ministers of the Lord, crying in prayer between the *Porch and the Altar* (cap. 2. 17. of *Joel.*)

Thirdly, the Spirit (who knoweth the secrets of God) intended all this for the blessing there promised as most needfull for all the members requisit in that crying assembly to be sanctified by the Spirit: *I will pour out my Spirit upon all flesh*, all sorts which the Lord required to be present in that assembly: Sucking-Infants being required there especially.

Fourthly

Fourthly, that promise of the Spirit intended obedience in the season of Children from age to age, as it appeareth, *Acts* 2. by application of that promise upon the very day of Pentecost, when the first born were to meet at *Jerusalem* as an holy presentative of *Israel*, *Exod.* 23. it being the very day wherein the law was formerly given at *Sinai*, with two gracious Allaies of Evangelicall mercies by Covenant in present acceptance of Children, because of Gods love to their parents, *Deut.* 4. 37. and expectative faithfulness of Childrens duties in future seasons as they that should grow able to learn from parents and Ministers of Gods Word, Deut. cap. 5. 2, 28, 29. *The Lord our God made a Covenant with us in Horeb——speak thou unto us all that the Lord our God shall speak unto thee, and we will do it——And the Lord said, the People have spoken well——O that there were such an heart in them——Alwaies, that it might be well with them and with their Children after them for ever*, Deut. cap. 6. 2——7——20. or elswhere more largely: Now in the sense of *Joels* prophecy thus opened, Almighty God accepteth the Prayers of *Israel* in that solemn Assembly for Infants as required in the common cry through the Spirit helping infirmities (wayes unutterable,) And as one with their first-born brethren, One with their Parents, One with their Deputy-Levites, One with the Ministers, and One with the High-Priest Officiating before the Lord for a memoriall of all the Tribes of *Israel* and their members as One man.

*Chap.* 13. *Numb.* 4.

Fiftly, This holy Prophetique Spirit of Prayerfull unity prepared for Infants baptizing actively and passively; Actively, *Luke* 1. 10. the multitude

*Chap.* 13. *Numb.* 4. of the people were praying without at the time of Incense offered by *Zachary* the Priest, upon whose prayer the Angell brought the glad tidings for conception of *John* that was to be Baptizer in the Spirit of *Elias*, to turn the heart of Parents to their children, and the heart of children to their Parents, so joyning the end of the old Testament with the beginning of the New as one in this substance of holy Covenant for union betwixt Parents & Children and betwixt People and Ministers of the Lord in prayer.

Passively; Acts 1. 14. *These all continued with one accord in prayer*, and chap. 2. *They were all with one accord in one place on the day of Pentecost*, when the Holy Ghost descended, and *Peter* said, *This is that which was spoken of the Prophet Joel——Repent and be baptized, for the promise is to you and to your Children*——for applying the benefit of the promise, take the seal for assurance thereof. The seal is Baptism; *Be ye baptized* therefore applying the benefit of the promise to you and your Children even such as were meant in the promise which God made when He called for Infants sucking at the breasts to partake in the blessing promised.

As by vertue of Christs prayer, his prayer for the Spirit on the Baptized, and for fulfilling all righteousness by dealing for them who need, as all need him both small and great, for remission of sin, *Matth.* 3. Christ his prayer for them whosoever shall believe in after generations, and that the world might believe, *John* 17. 20, 21. Christ his prayer at death for them who knew not what they did, *Luke* 23. on the tree of the Cross, promising Paradise and opening way thereby to the tree of life in which he grafseth the baptized.

The

The prayer of Christ at the right hand of God, his continual intercession able to save to the uttermost τὸ παντελὲς to all ends for Young and Old that come unto God by him, *Heb.* 7. 25. in his Priesthood after the Order of *Melchizedeck*, blessing *Abraham* Father of the faithful, in whose blessed Seed he believed that all Nations were to be saved before he had any Seed, God calling things to come, as if they were already; *suffer little Children to come to me* said Christ; how? by their Parents or friends arms bringing them to Christs Arms, *Mark* 10. Are not such among the called of the Lord, whom the Lord calleth for himself, and blesseth when they come? thus Infants helped of others passively to their Baptism. *Chap.* 13. *Numb.* 4.

To which agreeth also the word of Faith grounded on that other Prophetique testimony, *Rom.* 10. 20. *I was found of them that sought me not, I was made manifest to them who asked not after me*, from *Esaias* 65. 1. 23, 24. *They shall not labour in vain, for they the Seed of the blessed of the Lord, and their Budds or offspring with them —— before they call I will answer*, the next verse referring to the eleventh Chapter of *Esaias*, where at the Ensign ( Baptism the Sign of Nations obedience to the Kingdom ) of Christ, Infants and Children sucking at the breasts, meet with Vipers, applied by *John* the Baptist at the time of baptizing, *Matth.* 3. Thus the Word of Faith, and the Power of Faith, take hold of baptized Infants, whether by the Seed of Faith in the unspeakable gift of the Spirit, or in the prayers of Parents or other Sureties by vertue of Christ his prayer for futurition of good seasons, enough to bind them in Covenant

*Chap.* 13. *Num.* 4. unto the duties of Faith as shall come the sooner the better.

Affirmative precepts oblige in vertue *semper*, *non ad semper*, this præcept of Faith bindeth all in Covenant still, but not still to the Acts of Faith, untill ripeness of Age and opportunities, *Acts* the 10. *If thou believest thou maist be baptized*; To beget from that Particular Affirmative about an Eunuch, an Universality to the deniall of others, were an unreasonale fallacy by the Judgement of common experience in mens discourses, allowing respits of duties according to the diversities of ages capable of favour, to infants in states of Coppihold or Inheritance, which yet require actuall Homage at admittance of the Elder; actuall Faith is of absolute necessity to Salvation onely, then when want of Faith absolutely bringeth damnation, *Mark* 16. 16. *He that believeth not shall be damned*, which our Saviour himself expounds to be in the last day, *John* 12. 48. *the word that I have spoken shall in he last day judge him*; *He that receiveth not my Word, he receiveth not me*. Such infidelity damneth, when it is finall; but he who received not the Word yesterday, may to day, he that to day rejecteth Christ in the morning, may believe and obey, in the eleventh hour; *Behold now is the accepted time, now is the day of Salvation*, 2 Cor. 6. 2. νῦν, *nunc sæculo*, As *Matth.* 12. 31., νῦν, extendeth to the whole life of Man without remission; So the [now] extendeth to the whole life of Man for acceptance to Salvation; whensoever in heart he consenteth to believe in the Covenant of grace, then may it be truly said, now is the day of Salvation, now is the accepted time of saving Faith, to be-

believe through the blood of the everlasting Covenant. *Chp.* 13. *Num.* 4.

Gods everlasting love, decrees, and purposes do Coexist and Cooperate by grace, in whatsoever differences of time efficacious grace doth Operate in the baptized, *Exod.* 3. when God would be known to the Glory of his Name in delivering Small and Great from *Ægypt*, and favouring the Small more in Event, as those which he purposed to bring into the Land of Promise, Figurative of Heaven, whereas in our translation he hath this name [ *I am that I am* ] the Hebrew word properly signifieth [ *I will be what I will be* ] specially delighting in magnification of his Glory for the Future, though present alwaies, *simul & semel*, in the *nunc* of eternity, which verifieth the future in words præterit, *Rom.* 8. *whom he hath prædestinated he hath called &c.* In his wisdom omniscient, with power omnipotent, both omnipresent in assisting as well as ordaining all opportunities in Christ, *the same yesterday, and to day, and for ever*, opening the everlasting doors as King of Glory, Priest for ever to save τὸ παντελὲς to the uttermost, the great Prophet upon Oath to fulfill all which the Prophecies have declared for Small and Great in mysterious holy ratihabitions of Faith; if thou comprehended not, reprehend not.

CHAP.

## CHAP. XIIII.

### Object. Numb. 1. *About putting on Christ at baptism* Gal. 3. *Answered.* Numb. 2. Object. *About the answer of a good conscience, accommodate.*

#### NUMBER 1.

ACcommodation; Christ was put on them, when they were baptized to be Members of his mystical body the Church, to be covered with the Garment of his Righteousness, through the merits of his bloodshed to wash them from the guiltiness of sin in his name, as their surety paying their debts, and becomming a Mediator of the new Covenant betwixt God and the faithfull, according to their prayers of faith in that Covenant of mercy, to them and to their Children, through Christ his righteousness, applied unto them in Christ, when Baptized in his holy name; so made one mysticall Christ, by his good pleasure to have interest in him & his righteousness; And trusting in that alone, and glorying in that alone, as called thereunto; yea & known to be the true Church of Christ, by professing it for her self and all her true Children, as the Prophet of the Lord foreshewed in praise of the Covenant of mercy that endureth for ever, *Jerusalem shall dwell safely,*

*and*

*and this is the name wherewith she shall be called* [*The Lord our righteousness*] Jeremia 33. 76. Ours: motherly dear affection holding fast her young under her best garment, and most precious ornament, her husbands heavenly good pleasure, for adorning and subbrachiating them neer to his heart, under his white garment of love, both safely together. Loe the *Son of Righteousness*, Malach. 4 Christ his *Face shining* as the *Sun*, Rev. chap. 1. Rev. 12. 1. 5. 17. The *Sun Clothing* the *woman pregnant*, and pained to be delivered of her Man-child: after which the remnant of her seed. So *Jerusalem* the mother of us all according to the analogie of *Sarah* and her young *Isaac* in Covenant of Grace, a Covenant of faith: the Parents faith believing the promise before the Child was born, and afterwards all the time of his Minority, for example of all Nations to be blessed in him, *Rom.* chap. 4. 16, 17, 24, 25. blessedly believing the Covenant of Grace by faith about a Child and to a Child for the time to come, faith imputed for righteousness unto *Abraham* as believing the promise, and faith to be imputed unto the Nations for righteousness in believing Christ to be raised from death for Justification of them and their young Children in that Covenant to blessed *Isaac* as a pattern of grace in that allegory.

*Chap.* 14. *Numb.* 1.

For contempt whereof *Ismael* cast out of the family became a pattern of the *Israelits*, and that bloody *Jerusalem*, degenerated into the condition of *Hagar*.

Take heed of mocking at the Covenanted interest of the young, by God judged persecution there. *Gal.* cap. 4. 29. 27. *Now we bethren are Children of the*

Chap. 14. Numb. 2. *promise as* Isaac *was*, before he believed actually, by vertue of his Father *Abrahams* faith: so we by vertue of the faith of our parents and ghostly Fathers, ministers of Christ his Church, by vertue of Christ his Commission for admitting all Nations at baptism in his Name; so putting Christ on the faithfull and their Children.

Christ was put on them at baptism who were then not to be Circumcised; But the Jewes children were not then to be Circumcised; Therefore the Jewes children had Christ put on them then: *If you be Circumcised Christ shall profit you nothing, you are fallen from Grace*; to which you were called in Christ whom you have put on at baptism, out of whom you fall again if you are Circumcised; They that are freed from Circumcision have Christ put on them at baptism; Children are freed from Circumcision; Therefore Children have Christ put on them at baptism; their freedom is in Christ put on at baptism; *stand in the liberty wherewith Christ hath made you free.* The wisdom of the Holy Ghost reproved the *Galathians* as if they were bewitched in refusing the grace of such liberty for them and their children in Christ from the bond that was sured for ever, on them not to be exonerated, but in mystery by some higher verification of Christ put on: and that putting on is by Covenant of union with Christ in spirit at baptism in his name.

Numb. 2. 2. Obj. 1 *Pet.* 3. That which now *saveth* us is the *answer of a good conscience*, like *Noah his Arke.* Accommodation; The benefit of that preservation was to us all, young and old, preserved in *Noah* and his sonns then, but by the fatherly providence

of

of *Noah*, praised, *Hebr.* chap. 11.

*Noah by faith being warned of God of things not seen* (then) *as yet moved with fear prepared an Ark for the saving of his Family, by which he condemned the world, and became heir of the righteousness which is by faith*: faith in believing; what? Gods promise or Covenant so to save him & his family: Faith about what things, unseen? about the flood, and about saving them of his family then unseen, as unborn (it may seem) or but new born; when he began to prepare for the preservation of himself & of his family to the condemnation of unbelievers, when he preached unto them Gods righteous anger against sinfull mankind: Anger revealed, when? in the next words precedent, *Noah* was five hundred years old, and he begat *Sem*, *Ham*, and *Japhet*: *Sem* about two yeares after. *Sem* an hundred yeares old two yeares after the flood, *Gen.* 11. and the flood came in the six hundredth year of *Noah* his life, *Gen.* 7. by which Interpreters argue *Japhet* to be elder, *Noah* begetting Children about the 500. year of his age, about his beginning to prepare for their preservation by faith in Gods Covenant, afterward established with him and his that entred into the Ark, 1 *Pet.* 3. to the praise of Gods longanimity, long patience, in the dayes of the Ark prepared, μακροθυμία, the long affection of God expecting the triall on the one side of the disobedient scorners, and on the other side of ripening obedience unto the Covenant which the Father in faith had undertaken for his Childrens preservation by water; ᾧ, *Cui*, to which the Corresponding Antitype in baptism that now saveth us, now prepareth us to be saved in fellowship

*Chap.* 14. *Numb.* 2.

*Chap.* 14. *Num.* 2. with Christ everlastingly, by virtue of his Resurrection to raise us up again; Not the putting away the filth of the flesh, as by washing, which is the outward token; but more principally, the Spirituall part in duties of a good Conscience, Asking, Stipulating, Interrogating, Answering, as the word is diversly translated upon supposall of these diverse significations, all contained in this word, ἐπερώτημα from ἐπερώταω to ask God or Man, to ask God in Prayer, as Christ implyeth, *Ioh.* 16. 26. and *Luke* 7. 3. in that word was the Petition that Christ would save or preserve.

1. In this alowed sense at Baptisin, as the Minister asketh in prayer unto God; So the Parents or their Supplies ask in their prayer unto God for the baptized, and the baptized Infants afterwards are to ask in praying for themselvs.

2. This is to be the prayer of Faith, believing the Covenant in Gods holy Name at his Command for baptizing all Nations.

3. This prayer of Faith in obedience to Gods command, and in belief of Gods Covenant, implieth those Acts of Duty to be covenanted in seasons respectively, so to pray and believe as in truth each of their bounden duty.

4. This respective covenanting for Acts of their own duties, implieth also Stipulation Ministeriall and Paternall. The Minister in the name of the church, under whose Charge, Nurture and Education the Motherhood of holy church admitteth and sealeth the baptized among her children as Gods children by his Ordained, and her trusted Minstery, may be said to be stipulate; undertaking

her part in the Covenant betwixt Christ and his young babes; for whose Future fidelity their Fathers also may be Sponsors to stipulate and undertake the Vow of Duty for their Children, that in acceptable time the Children may with their own gratefull consent be bound to perform and stipulate for their Children, in faithfullness, to sanctify the perpetuall fruitfulness of Holy Church. *Chap.* 14. *Num.* 2.

5. This holy stipulating or undertaking by way of surety needeth and therefore implieth Interrogation, to mind of these duties. As what dost thou here *Eliah* in Spirit forerunning the baptizer? and Secondary baptizers interrogating Sureties; and both Ministers and Sureties afterwards interrogating the baptized in Catechism for consent unto the vows in their names.

6. By such needfull Interrogations, intending faithfull answers of a good conscience unto God, that the baptized with their own after-consent, may willingly stand bound in the promises and vowes as it was before covenanted for them.

7. There is intended also seeking in prayer unto God for grace, that such answer of a good conscience with these other duties may effectually prepare the baptized in faith of the Covenant-blessing to be saved by the Resurrection of Christ Jesus unto life everlasting.

8. The Notion of all these duties being all comprized by virtuall Implication in the large sense of this ἐπερώτημα, the word here signifying virtuall engagement of faith in a good conscience, for saving the baptized through all Future extremities; and these translations accord in truth, correspond-

*Chap.* 14. *Num.* 2.

ing as the substantiall Antitype of what was shadowed by that outward preservation of *Noah* and his Children, it inferreth excellent comfort in our baptismall covenant for Infants, In believing and glorifying God for his longanimity; would yee rob him of his glory which the wisdom of the Holy Ghost would have betokened unto posterity by the token of his everlasting covenant in the Rainbow? in remembrance whereof he might be said for his Israelites safety to baptize them in the cloud and in the Sea, when the token of his presence by covenant of mercy led them through the red Sea into the wilderness, as they went through the waters of *Jordan* into the land of Promise, so when they were to return into the land of promise at their deliverance from *Babylonian* captivity the Prophet *Ezekiel* cap. 1. saw the appearance of a Rainbow again at *Chebar* the river running into *Euphrates*, whose wates were divided for safe passage of *Cyrus* their deliverer, by drying the water, as *Isaiah* had prophecied chap. 44. 27, 28. and chap. 54. 8. *I will have mercy upon thee, saith the Lord thy Redeemer, for this the waters of* Noah *to me*. Luke *chap*, 17. *As it was in the days of* Noah, *so shall it be in the days of the Son of Man.*

*Noah* in his Artificiall Whale above water, *Jonah* in his living Ark under water, figured Christ in the deep of Death for our sins, yet arising again for our Justification: in truth whereof the Spirit of prophecy might say, *the Lord our God will cast all their Sins into the depths of the Sea*, Micah 7. Enough to Baptize us all from our sins: all repenting after example of *Niniveh*, they and their children, of which see our chapter 13.

CHAP.

# CHAP. XV.

Object. Numb. 1. *About practice. Accomodat. practise supposed upon proof of right by the commission in generall, and in speciall by twelve testimonies in the new alleged out of the old.* Numb. 2. *The practice affirmed in generall: no express for restraint in right or practice: silence no disproof.* Numb. 3. *More for proof of practice in the Apostles time by observations out of antiquity.*

## NUMBER 1.

Obj. IF it had been prophecied of Christs time, it would have been practised in Christs time. But what warrant of the written word for that?

Accomod. Enough many ways already noted here.

1 Christ his generall Commission for the Ministry to baptize all Nations as the sign of their subjection to the Kingdom of Christ, Infants being such parts of the Nations as have right unto the Kingdom

*Chap.* 15. *Num.* 4. dom of Christ by Christ his warrant, and by Christ his interpretation, all being required before their entrance into his Kingdom to be born of water and of the Spirit, which is the New birth of the baptized.

2. More speciall commission about Infants opened, by comparing the testimonies of holy Prophecies alleged out of the old, and applyed to baptism in the new Testament, as above discoursed; for Instance:

1. Comparing *Esaias* cap. 8. 4. 16. 18. alleged *Heb.* 2. 13. Infants were sealed Disciples as signes to shew that Christ would sanctify such in his Church to be his brethren (in the name of the Father called on them at baptism.)

2. *Rom.* cap. 15. 12. alleging *Esaias* cap. 11. where Infants meet at the sign or ensign of Christ with *Vipers* to be changed as the sign of baptism, applied *Matth.* 3.

3. *John Baptist* for warrant of his baptism, to *prepare a people for the Lord*, alleging *Esaias* cap. 40. where the Lord specially designeth Infants among the people whom he will have, according to that Prophecy.

4. Christ compareth his death three dayes to the three dayes-journey of *Jonah* through the Sea to preach the word which conteined mercy to Infants, And saith, *there shall none other signe be given*, none contrary to such mercy.

5. Israel a *watered Garden*, *Isaiah* 58. 11. A Garden having young Plants as well as old, applied to the Church at Baptism, when they are *Complanted*, Rom. 6. as *Willows* by the *water* course, and as budds on

on which the blessing is by promise and the Spirit on the *Seed*, *Isaiah* 44. 3, 4. *Chap.* 15. *Numb.* 1.

6. The acceptable year of Jubilee (when Inheritance acrueth to Parents and their children, *Levit.* 25. 41. *Esaias* 61.) fulfilled by Christ, as He alleged, *Luke* 4. upon his return from baptizing.

7. When he minded also the Spirit of his Forerunner in *Elias* a Reliever of the young as well as old with oil in figure of Grace.

8. The first fruits sanctifying the elder in profession and Prayer for young children, *Deut.* 26. applied by *James* cap. 1. 18. 27. cap. 5. 16, 17. to make pure by the washing of Regeneration, *Tit.* 3. 5. *John* 5. 13. 3. 5.

9. The Holy flock of *Jacob* distinguished by marks through the Dams conception by reason of the party-coloured Rods in water; Figurative of Holy distinction betwixt Infants marked unto the Gospell-grace according to the Parents conception in prayers of Christian faith at baptism, and others unbaptized: unclaimed by Christ in his Righteousness, *Matth.* 3. 15. after his Forefather *Jacob's* example of Righteousness in claiming only the marked, *Gen.* 30. 33.

10. The Saviour of *Israel* as a Shepheard saving young and old; His Arm shall rule for Him (such as understand not yet his Word) with his Armes He will gather the *Lambs*, and carries them in his *bosom*, Isaiah 40. 10, 11. the baptism of *John* there being Prophetically premised applied to Christ the good Shepheard. Lambs preceding the care of Sheep, *John* cap. 21. Understand our Heavenly Shepheards love for your own pasturing, washing,

*Chap.* 15. and marking your Lambs; as your tender hearted
*Num.* 2. Mothers by what you do to your broods, your henns to chicken: So Christ to your children and His.

11. Christ granting to little children a right in the Kingdom of God, into which he saith that none can enter, except *He be born of water, and of the Spirit*, thereupon by the Spirit blowing as the *wind*, is called to mind that promise of his Prophet *Ezekiel* cap. 36. 25, 26. *I will sprinkle water upon you, and you shall be clean from all the filthiness: And a new Spirit will I put into you*, and chap. 37. *A Spirit of life to revive the Children of Israel from the four winds on the Quarters of the earth*, blowing in events of Gods wrath against the obstinate, but in mercy to the returning children of *Israel*, and to their childrens children for ever. *Rev.* 7. At the presentation of the four winds, hurt is restrained untill the children of *Israel* were *marked in their foreheads*, all that were to be spared: Childrens children were to be spared, while they were little; Therefore they were to be marked into that preservation, to wit, in the sprinkling of water by covenant in the Spirit.

So come from the four winds, O Spirit, and blow upon the dead in sin, that they may be raised, small and great, unto the new life of grace. *Ezek.* 37. 9. 14. 25. *Rev.* 20. 12. *Amen.*

12. For conclusion of baptism from the promise to them and their children, *Acts* 2. alleging the second of *Joel*, where God calleth for Infants, at the promise-making to pour his Spirit on all flesh: Infants are concluded in that promise performing at
*Numb.* 2. baptism. Besides these manifold speciall reasons for practising

practising childrens baptism, That practice was expressed in generall, *Mark* chap. 1. 46. the land of *Judæa* went out, and they of *Jerusalem* were all baptized of him, confessing their sins, (to wit Generall) the law then requiring and accepting confession in generall, *Lev.* 16. verse 21. *Chap.* 15. *Numb.* 3.

4. The Evangelist supposed that the world would not contein the books, if all should be written that *Jesus* did: Silence of holy writ therefore is not sufficient proof that there was no practice of particular Infants baptized, if that be silence which noteth the women and children among the thousands that came to Christ and had benefit in what he commanded, *Matth.* 15. 35. ἐκέλευσε, the verb indefinite, from whence is derived κέλευσμα, (1 *Thess.* 4. 16.) the word of command wherein the Lord will raise the dead, small and great (*Revel.* 20. 12.) unto which baptism prepareth & interesseth (*Rom.* 6. 5.) by vertue of Christ his command, with promise of his presence in baptizing to that end, as the master of a ship for preservation of small and great from perishing by waters.

5. Resting in that excellent rule of Theology, That there is no sure hold for Christian people but the light of Gods word, all men being liable to deceive or be deceived, by report of errour or uncertainty; yet Students in the Monuments of Antiquity find many weighty graines for inclination of their Prudentiall Scales toward the reteining of Infant-Baptism, as in accord with the practice of the Apostles time, among the witnesses whereof is that confessed antient book in the name of *Denis* the *Areopagite*, whose praise is in the holy Scripture, a learn- *Num.* 3.

Chap. 15. Num. 3. ed man, called to be a Christian by report of Miracle in fact, or probable observation of that Eclipse of the Sun at noon-tide on the day of Christ his passion about the Paschall full Moon.

6. The practise of Apostles is implied so far, as their successors praise Infant-baptism to be an Apostolique Tradition: The first traditors or writers whereof being so antient, that their own immediat Fathers might have conversed with *John* the longest surviving Apostle.

7. Antients both of Greek and Latin Church so accepting the report of Infant-baptism from the Primitive age, their agreement is a stronger inducement of our credulity.

8. The first Synod of Reverend Antients assembling in Councill to consider thereof approved Baptism of Infants in the time of *Cyprian*.

9. *Jerome*, who lived in the holy Land time sufficient for Inquisition, a diligent Inquisitor of Apostolique practices there, approved infant-Baptism as derived from their times.

*Augustin* agreeing with *Jerome* therein, are of much esteem for their excellent Administration in the Church of Christ. Hence fame of Baptism was more lowdly trumpeted, and the Church of Christ enlarged mightily thereby.

10. Yea, God blessed the practice and doctrine of Child-Baptizing, also to purge the Church from the wicked *Pelagian* heresy: for as much as the malady being perceived, to wit childrens guiltiness of *Adams* Originall Sin, Faithfull Christians held it their Paternall duty for abundant caution of safety to speed the remedy by baptizing children: Note in

in those Antients how they grounded their practice in the holy Scriptures though some differed out of error, doubting of remission if they sinned after baptism. *Chap.* 16.

11. It was the fate of the *Roman* Imperiousness to be so long unbaptized untill they were ready to be prevented by death: whereas their baptism should have sealed them from the temptations of Satan that affected to usurp them as his Instruments, in advances of the fatall accursed *Roman* Mystery: Think what it is to have the Seal of Christ, for restraint of Satan, (*Rev.* 20. 3.) by vow renouncing his works and snares, for munition of the baptized.

12. The practice of Child-baptism having continued throughout all ages by succession, Christian prayer had joyes in comfortable hope of blessing by so succeeding from the Apostles, with whom our Saviour promised to be (*Matth.* 28.) unto the end of the world, to wit in the successors of the Apostles Ministery, baptizing and teaching as Christ commanded for all Nations and all times unto the worlds ends.

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## CHAP. XVI.

Numb. 1. Object. *About the restraint of commission* (Matth. 28.) *to the Apostles:* Answer, *it extendeth to their Successors in the Ministery, by lawfull Ordination,*

*Ordination, proved by ten notes,* Num. 2. *How that Succeſſion was uninterrupted, and Chriſt his promiſe performed, in event before the reformation, and in ſpeciall our* Engliſh *ordinary Miniſtery was preſerved from the objected Apoſtacy, or depth of Antichriſtianity, by the bleſſed providence of God to his Glory.* Numb. 3. *Why the new Dippers Miniſtery not warrantable, and their form of Baptiſm unſufficient to ſhut out Satan, or bind him up, or to Seal Chriſtians from his power: after they have let looſe that Helliſh Enemy, by renouncing their former Baptiſmal vow to forſake the Devill & his works.*

NUMBER I.

Obj. CHriſt promiſed to be preſent with his Apoſtles; in whoſe age many great things were to be done, for deſtruction of the Temple, deſolation of *Jeruſalem* by an Army, diſſolution of the Judiciall Government there; In Senſe whereof, the

the Apostles admonished the Jews as then in the *Chap.* 16. last times, yea, that it was the last hour, and that *Numb.* 1. the ends of World were come upon them.

The name of the World may be restrained unto the then present Age or *Seculum*, a signification not unusuall of αἰῶνος, the word there.

*Answ.* The words in Greek are all dayes, πάσας ἡμέρας τῆς συντελείας, to the finishing, consummation, or accomplishment of all which Christ commanded to be taught, believed, and to be done in all Nations, as his Disciples by teachers and learners in Event, as Conclusions, Effects, and Inferences from his all Power in Heaven and Earth; All is *given to me*, *Go ye therefore*; *Lo I am with you all* daies *to the end* for perfective finishment of the World through effectuall presence of my Power in Spirit and truth. *Amen.*

Our Saviour had foretold his departure, and was professedly departing even then from his Apostles; Therefore his promise was not for the continuance of his bodily presence with them, nor of their bodily presence to the end here intended.

The woes threatned for their times, he calleth *the begining of Sorrows*, implying for the Future long-lasting calamities, banishment of the Jews out of their Land, oppression in other Countries, and dissipation to the four winds, and yet the Generation or Kindred of the Iews not utterly to pass in endless misery, but to be delivered and called from the four winds in the end, when the times of the Gentiles are fulfilled, by the free grace of God enlivening them from the death of sin and unbelief, to a

lively

*Chap.* 16. *Num.* 1.

lively Faith in Christ through the Seed of his holy Word fructifying to a plentifull harvest, which Christ himself Lord of the harvest calleth the end of the World, *Math.* 13. 39. Συντέλεια τοῦ αἰῶνος, the very same word in the same sense used, as in this promise of his presence with them to the end; in the succession of their ministeriall Authority by Christs his assistance promised to them, and in them, to their lawfull Successors, rather than to their personall Operation onely, which continued not unto that end of the Great harvest, the full Ingathering of Jews and Gentiles in Christ, to the Glory of his Spirit by the Ministry of Glory dispensing the Gospell of Glory in the Face of Jesus Christ, untill Christ be all in all; A gratious presence of his holy Spirit assisting, ordering and blessedly sanctifying all after his will in Piety, Charity and unity to his Glory before his advent to Judgment: in awe whereof the Apostle so beseeched the *Thessalonians*, 2. epist. chap. 2. About or *by the comming of our Lord Jesus, and by our gathering together unto him*, ἐπισυναγωγῆς. *not to be shaken in mind, or be troubled, as that the day of Christ is at hand*, for before that day, the Man of sin was to be revealed, two wayes, One in vision discovering the time, place, and manner of his arising; the other in operation, according as the vision forewarned; books are written of both.

Onely take here a little gleaning, if to the purpose. Before that Vintage and Harvest of Jews and Gentiles gathered under the victorious Rider on the white horse, by name the Word of God, *Rev.* 19. A voice of accusation was heard against the seven-

ſeven-hilled city, for that in her was found the blood of Saints and of all that were ſlain upon the earth, amongſt whom there were of the Apoſtles: Chriſt forewarning *Peter* by what death, he ſhould glorify God, and ſecured not *John* from death as it was miſ-reported, but ſaid, *what if I will that he tarry till I come?* *Chap.* 16. *Num.* 1.

Holy writ praiſeth a threefold comming of Chriſt.

1. In appearance of viſion, as revealed to *John*.

2. In efficiency of the holy Spirit at ſanctification of Jewes and Gentiles in the day of their full converſion to the Kingdom of Chriſt on Earth.

3. At his coming from heaven in great glory, to which Miniſters ſerve, and are preſerved in order of Succeſſion from the Apoſtles.

God in mercy give us amongſt his faithfull ſervants humble eyes of ſincerity to ſee what he holdeth out by Apocalypticall preſence for warrant and aſſiſtance of Miniſteriall duties in ſuch order of ſucceſſion untill the finiſhing of his Church by his comming the latter two ways, in accompliſhment of his Prophecies for the fulneſs of his Church and his glorious day of Judgment. The Angell of Chriſt, or viſionall appearance of Chriſt, in his office of Truſt as adminiſtring the Revelation, holdeth out many wayes the manner and praiſe of ſucceſſion in the Servitours about the Throne of Chriſt, revealing in the fourth Chapter to *John* in the Spirit what muſt be hereafter, δεῖ, *oportet*, it ought to be.

1. By the viſion of 24. Elders attending about the Throne, throughout the Revelation, in efficacious accompliſhment of Spirit, verifying the Type

*Chap.* 16. *Num.* 1. of successive Ministers elect for Gods service, 1 *Chro.* 24.

2. By vision of the Ministeriall attendants on four sides of the Throne, in reference to the successive Ministery on the four sides of the Mercy-Seat on the Ark of Covenant, in the book of Numbers chap. 3.

3. By vision of seven lamps burning before the Throne, in Spirituality fulfilling what was typed by the seven lamps ordained by God to be kept burning through the successive Administration of Ministers in the Temple, by sacred intention of their continuall prayers, with eyes toward God, in hope of his mercy, that his eyes may continually behold his people in all their necessities night and day; therefore mystically called seven Eyes, and seven Spirits, as breathing the peoples prayers unto God; and Gods word of promises to help the people. For which officious Adspiration the seven Spirits are joyned to the seven Pastors by the Revelators right hand which he laid upon *John*, so joyning them together in Spirituall Mysterie, that all which have eares to hear (may) what the Spirit saith unto the seven Churches by their seven Pastours in Spirit, having not onely their severall Epistles, but also the whole Revelation of Mysteries unto the end thereof from the Apostle *John* in Spirit, as ordered by Christ mysticall the Revelator, at the beginning, and at the end of the Revelation attested also by Christ, as having elected those seven Pastours to be Patterns of spirituall ministery to the end: Not as if they were perfect without fault, but as that which Christ reveleth to them, and about them, was to

direct

direct the whole succession of Ministery to the end *Chap.* 16. for consummation of the Church, as a mysticall *Numb.* 1. heaven by Christ his gracious presence, which therefore holdeth out those seven Pastors, as seven Stars, in performance of what shined out by the Spirit of Prophecyes for the time of the new Covenant, under which *Ieremiah* chap. 31. 34, 35. *They shall teach no more every man his neighbour, and every man his brother, saying, know the Lord* [in so saying alone every one shall not efficiently teach another] *but*, as they need, *they shall be taught of God himself* (in his teaching by his holy Spirit and his Word, in his Ordinances of Ministery) *Thus saith the Lord which giveth the Sun for a light by day, the Ordinancea of the Moon and of the Stars for a light by night*—— chap. 33. 20, 21. *Thus saith the Lord, If you can break my Covenant of the day, and my Covenant of the night, that there should not be day and night in their season*——*may also my Covenant be broken with my Ministers.*

4. By the name of *Jezebel* again *Revel.* 20. calling to mind her superstition and presumption in patronage of Ministers that were not ordained according to the Lawes of the Lord then for right of succession of the Ministery: the presumptuous breakers whereof through intrusion unblessed erring notoriously were dreadfully blamed by *Elias*, and *Elias* (bid by the Lord) annointed *Elisha* to succeed in his room, and imposed his mantle on him, suitable to his profession, & for performance thereof procured of his Spirit to be upon that his successour a double portion as hereditable, and as *Elias* was called Father, Father, by *Elisha*, *Elisha* was called

*Chap.* 16. *Num.* 1. led Father, Father in *Israel*, having at his command Sons of the Prophets, Eye-witnesses of Proof enough to testify that succession of *Elias* his Spirit to rest on *Elisha*, who diverted them from dependance on respects to the deceased in body which they found unprofitable, that they rather attend to the search of Prophetique writing, as they lived in Colleges, to prepare for succession, as of Children after Fathers, in Prophetique learnings to administer aright the Word of the Lord unto his people, as in the still and small voyce regarding the small as his for greater manifestation of his glory, choosing to praise this spirit of *Elias* as convenient for his forerunner *John Baptist* and his followers by succession in the Ministery, to baptize in his holy name, without change of such novelties as are affected by that old ghostly enemy joyned with *Jezebel*, in that forewarning to all which have eares to hear what the Spirit saith unto the Churches, *Rev.* 2. 24, 25. Unto you, I say, and unto the rest in *Thiatyra*, as many as have not known the depths of Satan as they speak, I will put upon you none other burden, but that which you have already keep.

5. By the earthquake, *Revel.* 11. 19. after the Oath, chap. 10. for finishing the Mysterie of God, as declared by the Prophets, the Prophet *Zachary*, 14. 5. Prophetically warning, specially to fly like as they fled in the days of King *Vzziah*, which Earthquake *Josephus* affirmeth to have been, when the Lord smote King *Vzziah* with leprosie, for presuming to do part of the Priests Office in burning Incense.

6. By the waters issuing out of *Jerusalem* there,

*Zach.*

*Zach.* 14. *Rev.* 22. from the Throne of the Lamb slaine, waters from under the threshold of the Temple, *Ezek.* 47. as from the services of the ordinary Ministers in figure. *Chap.* 16. *Numb.* 1.

7. By vision of the Sanctuary, where to sanctify the succession of Ministers ordained, and ordaining others by a spirituall fatherhood, for commendation whereof in Spirit and Truth correspondent unto the Leviticall succession, the wisdom of Prophecy by what had been in the old, aptly foreshewed what should be in the new Sanctuary, the Church of Christ, the Lord of Glory, God of *Israel*, *Ezek.* 43. 2. *The Earth shined with his glory.* So the *Spirit took me up*--- ——*And behold the glory of the Lord filled the house*, where the Priests the Levites that be of the seed of *Zadock* doe minister, and chap. 44. verse 15, 16, 23, 24. *The sonns of Zadock that kept the charge of my Sanctuary* (when the Children of *Israel* went astray) *they shall enter into my Sanctuary*, and they shall *come neeer to my Table to Minister unto me*, *and they shall keep my charge*, *and they shall teach my people to discern between the holy and prophane*, *and in Controversie they shall stand in judgment*, *and they shall judg it according to my judgments*: *And they shall keep my Lawes and Statutes in all mine Assemblies*, *and they shall hallow my Sabbaths.* Behold the Ministers of Christs Church in the looking glasse of this figurative Orderly succession from *Zadock*, fourteen generations after *Zadock* (*Matth.* 1.) *Zadock* having received that notable holy charge to take care that none should intrude *Vzza*-like to serve about the Ark. God mind us herein to fear the like, considering the Sanctuary open, and the

Ark

*Chap.* 16. *Numb.* 1. Ark, and lightnings, and voices, and thundrings in the Temple of heaven, heaven upon earth: The Church of Christ in great and terrible tempests (God help us.) *Revel.* 11. 19. Summarie contents) but in event, *Revel.* 15. 8. The Temple was not opened for entrance untill the finishing of the seven Plagues out of the seven vialls: After the last was powred out, a voyce out of the Temple from the
8 Throne said [*It is done,*] It is done: what was threatned about the plagues of spirituall *Ægypt*, and sinnes of the wilderness intruding into the Ministeriall duties upon mistake of peoples holiness, And about *Babylon* after the figure of the old to whom
9 the Ministers of *Israel* in their office successively passed toward reparation of the Temple, figurative of Reformation: And another voyce from him upon the Throne said, *It is done, I am Alpha and Omega, the beginning and the end*, in teachings of the Church, *And behold I come quickly, and my reward is with me, to give every man according as his work shall be:*—— *And the Spirit and the Bride say, Come.* Behold even
10 untill Christ his coming in Judgment his Ordinance in the Church as his Bride continueth, and that by such Ministers as Christ used at the beginning. It appeareth thus they were διάκονοι, ministers, imployed in that case of spirituall infliction upon him that wanted a wedding garment, *Matth.* 22. 13. After others were judged unworthy for their recusancy when formerly called κεκλημένοι, the Jewes: But after many generations the κεκλημένοι, they that had been called, to wit of the same nation, came with their addition Αλληλία, ~~and again Αλλήλοις~~, to the full Communion with Christian Gentiles at the wedding

ding ſupper of the Lamb, *Rev.* 19. his wife being the *Chap.* 16.
Church of the Jewes and Gentiles in Covenant of *Numb.* 1.
Love and Mercy, *Rom.* 9. 24, 25. *Hoſea* chap. 1. 10.
chap. 2. 15, 18, 19, 20, 23. *I will give her the valley of Achor for a door of hope, and ſhe ſhall ſing there as in the dayes of her youth, and as in the day when ſhe came up out of the land of Ægypt* (under benediction of an orderly ſucceſſive prayerfull Miniſtery) *And in that day I will make a Covenant, and I will betroth thee unto me for ever, in righteouſneſs, and in judgment, and in loving kindneſs, and in mercies; and I will ſow her unto me in the Earth* (a fœderall ſeed continued by ſucceſſion of Teachers) by whom *I will ſay to not my People, Thou my People; and they ſhall ſay, my God*: Eſaias 30. 20, 21, 29. *Thy teachers ſhall not be moved any more; thine eyes ſhall ſee thy Teachers, and thine eares ſhall hear a word behind thee ſaying: This is the way, walk yee in it*: yee ſhall have a Song as in the night when a holy ſolemnity is kept. *Revel.* 21. He that ſate on the Throne ſaid, *It is done*: And one of the ſeven (that powred out the laſt plagues) ſaid, *I will ſhew thee the Bride the Lamb's wife*, and he ſhewed me that *Great City the holy Jeruſalem deſcending out of heaven from God, and the wall of the City had twelve foundations, & in them the Names of the twelve Apoſtles of the Lamb*: Hetherto Chriſt held his promiſe to his Apoſtles by his preſence with their ſucceſſors in building his Church on the foundations in their names, and the beloved Apoſtle *John* hath countenanced the ſucceſſion of their miniſtery from the beginning of the Revelation unto the end.

And to the like intent the bleſſed Apoſtle *Peter* gave

Chap. 16. Numb. 2. gave charge unto his fellow Presbyters, to be continued for oversight of the Flock, untill the visitation of Christ the Pastor and Bishop of our Souls, Arch-Pastor of Pastors, to continue for manifestation of Christs Glory to the day of Eternity. *Peter* also declared it in the Acts, of Apostolique duty, that an other ought ( δεῖ, *oportet* ) to be ordained to the Ministry from which *Judas* fell; And accordingly they ordained *Mathias* by their Suffrages implyed by the word [illegible] though in prayer for Gods direction of them therein; And so *Mathias* succeeded in the Clergy, Lot, or Office of the same Ministery and Apostleship; the same therefore to continue by succession, after other Apostles as well as after *Judas*; his wickedness annulled not his Ministery, whose wickedness therefore shall? ( *John* chap. 17. ) Christ Numb. 2. calleth *Judas the Son of Perdition*, and ( 2 *Thes.* 2. ] Antichrist being called the *Son of Perdition*, to signifie likeness betwixt them; And therefore as the wickedness of *Judas* did not cut off the Ministery, neither is Antichrist likely to cut off, but rather to deprave it, and cut off himself and his finall admirers from the benefit of Salvation by it; Nor is Christ likely to cut off his own Ordinance of the Ministery, but to purge the flower of his Church, and reform his house rather than burn it; like the vulgar translation of the Papists Latin bible, mistaking *evertit* for *everrit*, as if the woman instead of sweeping, had overthrown her house to find a groat to her greater loss.

It is urged very strongly, that the depth of the Apostacy, the mark of the beast, and mystery of iniquity ἀνομίας, lawlesness or Antichristianity were not

not finished untill the *Councill of Trent.* *Chap.* 16. *Num.* 2.

Nothing of the Proposalls in matters of Faith being defined at the great *Lateran Councill.*

And the determinations of Articles for the *Armenians* at *Rome*, was Aulicall not Conciliar, agreed on three months after dissolution of the *Florentine* Councill, or rather Anti-Synodall, as in schism against the Councill at *Basil* assembled and confirmed wonderfully by Pope *Eugenius* against himself, beside other after approbations of the Ecclesiasticall, impostumating by degrees to the fatall period, after which, they that will be saved must depart out of the Mysticall as out of the Figurative Old *Babylon*, at Gods call in his appointed seasons of righteousness and of mercy, to be viewed at large in books rather than in such an occasionall Chapter, yet in hope without blame of digression to ease the minds of some young neighbours in fear of this horrible scandall about the Mass and Idolatry through the new unquoth name of Transubstantiation, unheard above a thousand years in publique devotions of the Church, those antient Fathers expouning their own senses in conformity to the truth of Christ his sacrifice on the Cross, by vertue of his Testament, bequeathing himself to death for us, by the ransom of his bloodshed, to deliver us from Gods wrath by satisfaction of his justice in mercifull acceptance of Christ his suretiship in our case through the blood of the everlasting Covenant sealed in particular to our mouths, and eyes, and hands, as the word of promise entreth our ears, a word of grace to strengthen our hearts in belief and love of Christ, thus gratiously covenanting with

*Chap.* 16. *Num.* 2. us, as that antient Father *Cyril* excellently professed; *Nostra conjunctio (scilicet cum Christo) nec miscet personas nec unit substantias; sed affectus consociat, confœderat voluntates.*

This sense of holy mystery being omitted by dark thoughts of Monks in their Cells, mistaking the magnificent words of Antients, a new errour was hatched in the name of Transubstantiation never in publique Conciliar Authority monstred before the Councill of *Trent*.

Then at *Trent* also was approved the second of *Nice* for adoration of Images, which stood condemned in the Church about seven hundred yeares by the decrees of the Councill of *Frankford* condemning that second of *Nice*, and preferring the Generall Councill of *Constantinople*, which in the year seven hundred fifty and four, decreed against the worship of Images the first decree of Generall Councill in matter of Controversie betwixt us and *Rome*: which insinuated then with other novelties also fatally, whereof God forewarned in the Revelation, notwithstanding the manifold heavy grievances of good-meaning forefathers, and Petitions for, and Conciliary promises of Reformations, abuses were established for Lawes, and errours of Opinion imposed for Articles of Faith, with peremptory profession of an Oath and bloody persecution, against contrary Protestants, by the Popes Bull, actuating thus in his now pretended fulness of Super-conciliar authority, limiting the year 1564. for obligation of all to begin obedience under the definitions of faith and other Decrees of that *Trent* Councill, affecting to be the last; After which they presumed, there should

should need no more definition nor declaration of Generall Councill for Nations to meet in, as rivers in the Sea. The dead Sea whose waters are deadly, *Revel.* 16. After which no more Sea, *Revel.* 21. 1. *Chap.* 16. *Numb.* 2.

Blessed be God who kept us from tasting thereof by the Articles of our faith published in the year 1562. Our Reformation beginning on *Saint John Baptist* day, 1559. as in love of the Baptists Spirit for turning the disobedient to the wisdom of just primitive Fathers: to reform a Nation at once in their baptismally vowed profession of Christian obedience to faith in the covenant of new birth without any recusant: O saintly day of Christ-worshipping unity well according with the word and prayer of Christ, that they all may be one, *John* 17. 21. 1 *Eliz.* whose Sages in Parliament having examined the complaints of Objectors, after deeper advisement, in great wisdom and piety established our moderat humble ministery: with prayers and hope, studying how to bless the people of God with peace and saving truth, in lawfull obedience every where for finishing by the holy Ghost who began the succession of Ministery by that command [*Let another take his office and charge.*]

Likewise the Apostles *Barnabas* and *Paul* ordained Ministers in every Church, *Paul* finally the Doctor of us Gentiles (and professed pattern of mercy for perpetuity with thanks unto Jesus Christ our Lord for putting him into ministery) 1 *Tim.* 1. 2 *Tim.* 1. gave unto *Timothy* this double charge: *To stir up the gift which is in thee by putting on of my hands.* And 2. chapter 2. *Thou my son be strong in the grace that is in the Lord Jesus, and the things which thou hast heard of*

Chap. 16. Num. 2. *me by many witnesses the same commit thou to faithfull men who shall be able to teach others also.*

Behold the praise, pattern, and ordinance of committing sacred trust in succession of Ministery for finishing after intention of that good beginning, Eph. 4. *Endeavouring to keep the unity of the Spirit in the bond of peace. One Lord, one faith, One baptism,* but severall gifts for the *perfecting of the Saints, for the work of the ministery, for the edifying of the body of Christ* in mystery revealed to his Apostles, and Prophets, by the Spirit, that the Gentiles should be fellow heirs with the Jewes, and partakers of the same promise in Christ, by the Gospell dispensation of the grace of God, in the ministery of Glory, to the Glory of God, the finishing end of the world, to the end of its enduring: Both conteined in this promise of Christs presence with his servants in their commanded ministery to the end of the world.

Αἰῶνος, the word which objectors would restrain to the Apostles life-time alone, but the large sense is verified as by what is already noted in the Antecedents, so by cleer use of the word in holy writ.

The word αἰώνων, (*Ephes.* 3. 21.) conteineth all Generations through which *Paul* wisheth Glory to God in the Church, and *Titus* chapter 2. the grace of God appearing that we should live soberly, righteously, and godly in this now world (*nunc, now*) hindreth not the large sense of the world, there to signifie so long as those duties endure of living soberly, righteously, and godly, which are perpetuall duties while men live in mortality before Christ come to Judge all; and while men marry in this world, *Luke* 20. 34. which is untill Christ come, *Luke* 17.

30.

30. And while the sin against the Holy Ghost is not to be forgotten, *Marke* 3. 29. and *Matth.* 12.32. *Whosoever speaketh against the holy Ghost it shall not be forgiven him, neither in this world, nor in the world to come*: Both worlds are concerned in this promise of Christ his presence with his Ministers in his Church unto the end or consummation, or finishment of the world. By their Ministery finishing themselves and the souls of their charge in duties preparative, obsignative and apprehensive to take hold of life everlasting in the world to come. *Luke* the 18. 30. Behold here αἰῶν, for the world to come, and αἰώνιον, adjectively for everlasting life, *Heb.* 9. 12. for everlasting redemption from evill, and the 2 *Thess.* 2. 16. everlasting consolation, according to the prayer and preaching of the Gospell, whereby Ministers save themselves, and their hearers; will they restrain these everlastings also? Titus 1. 2. *God who cannot lye promised before the world began: but hath in due time manifested his Word through preaching according to the Commandment of God our Saviour*, who will have his members, where he is, in happy mansions eternall in the heavens, *John* 13. 2. *Cor.* 5. 1. O enemy-spirit, thou with such unblest Cacocriticism in vain attempteſt to restrain such eternity, and cut off humble and faithfull ministers, and their Flock, from the bodily presence of Christ in such locall glory, by conformity to his glorious body, through the power of his, and our fellowship of coresurrection, as if he were not truth who told of *Treasures where the Thief cannot Digg through, nor Steal*, and of *baggs that wax not old, a Crown of Glory that fadeth not away* for faithfull Pastours at the appearing

*Chap.* 16. *Numb.* 2.

*Chap.* 16. *Numb.* 2. pearing of Christ their chief, 1 *Pet.* 5. 4. *Inheritance uncorruptible in the heavens* from whence thy subtle malignity was cast down with thy sectaries evill Angells examples of reprobate men: *The God of peace will tread down Satan under the feet* of Christ, in Christians, *Rom.* 16. 20. Christ who saith, *He that heareth you heareth me, And he that rejecteth you rejecteth,* ἀθετεῖ *displeaseth me.* When the Disciples returned with joy saying; *Lord even Devills are subject unto us through thy name; He said unto them, Behold, I give unto you power to tread on Serpents, and over all the power of the enemy,* not as under the then head alone, but over all the power of the Seven-headed Dragon unto the end in the last times also: Behold, I that have all power ἐξουσίαν, authority, Luke 10. (*What ye shall bind on earth shall be bound in heaven*) *and whatsoever ye shall loose on earth, shall be loosed in heaven.* So powerfully present is Christ in Administration of his Ordinances, his Ministers in his Name by his word and by his Spirit in prayer blessedly and blessingly doe shut out of themselves, and out of all obedient members of Christ, thee with thy malignant Sectaries, and seal thee out by setting on the seal of Christ in everlasting Covenant of love, to such as by grace will believe and obey the Commandements of Christ in covenanted seasons, and ministerially by conduct of that Angell of glory, with the word of grace shut up the Dragon that old Serpent the Devill Satan into the bottomless pit, though loose too long already for want of such shutting and binding in the great chain: God help us now by the word of Truth to bind his enmity fast in everlasting chaines in the fire of hell that never shall be

be quenched, ἄσβεστον, the fire goeth not out, ὃ σβέννυται, *Chap.* 16. the fire goeth not out; the fire goeth not out, the *Numb.* 2. worm dieth not, ὃ τελευτᾷ, endeth not, is not finished there; here it may by doing what Christ commanded his Ministers to teach in assured belief of his promised assistance unto the finishing of the world: But if neglected in this world never to be finished in the next world where they burn with the Devill and his Angells in chaines everlasting ἀϊδιότης, another word for the Devills everlasting torment in hell to stop the mouthes of his Gritick ~~Sueclelists~~, *subtilists* lest by mistake of the same word which they urge to end Christs ordinated Ministery, they let loose their licentious curiosity, to think that the Devills torment shall be ended. And lest by the like Criticall abuse of this αἰῶν, the Devill also blaspheme Christ his eternity *who is God blessed for ever* εἰς αἰῶνας. *Rom.* 9. 5. *his going forth from everlasting*, Michah 5. 2. by whom God made the worlds αἰῶνας; and the Decrees of Predestination and Election, *before the foundation of the world*, Eph. 1. 4, 5. *Before the worlds began*, 2 Tim. 1. 9. *King of the worlds*, 1 Tim. 1. 17. *whose Kingdom hath no end*: and his *Priesthood* no end ἀπαράβατος, perpetuall, A Priest without end of life, ἀκατάλυτος, unsoluble, Heb. 7. 3. 16. *A Priest for ever after the Order of Melchisedeck*, cap. 5. *Christ the same yesterday and to day and for ever*, Hebr. 13. 8. mind the strength of this reason for establishment of respect unto the Ministers of the word in the verse next before towards perfecting the Saints unto Christ his glory through the blood of the everlasting covenant after death, as in the latter part of that Chapter, to warrant the Ministery with the solemn

charge,

*Chap.* 16. *Numb.* 2. charge, verse 17. *Obey them that have the rule over you, and submit your selves, for they watch for your soules as they that must give account, that they may doe it with joy and not with grief, for that is unprofitable for thee,* ἀλυσιτελὲς, a word decompounded of three, 1 not. 2 paying. 3 fine, as in common use, the name of fine signifieth what is done and payd, for an end of trouble in purchases (especiall for acquittance from the supreme power) amongst men, so for acquitting our claim for eternall Inheritance, and ending Gods wrath, and discharging us from Gods righteous judgments, a Fine is requisite, without which the worm finisheth not, finisheth not, finisheth not, and the fire goeth not out, goeth not out, goeth not out, as our Saviour threatneth, *Marke* 9. for which the Ministers of grace grieve at the reprobate unsubordinate, as without that fine requisite for their Rulers to give accompt with joy to him, that for finishing the world by vertue of his All-power in heaven and earth, sent to baptise all Nations, In the Name of the Father, and of the Son, and of the Holy Ghost, as he commanded.

To baptize as He commanded, is to baptize in his name. By faith in his name believing his promised Assistance through efficacious power of his gratious presence in such baptism as he commanded, according to this his command in the Gospell is to be understood the narration in the Acts, of the Apostles, who in Historicall brevity might be truly said to baptize in the name of *Jesus*, when they baptized at the command of *Jesus*, In the name of the Father, and of the Son, and of the holy Ghost; That Glory of holy Trinity vouchsafing to sanctifie

*Johns*

*John* Baptism, though with severall presentations of their Excellencies, the better to discover the difference betwixt the outward and inward baptism then ordained to be ordinary with admiration of such extraordinary divine Authority. *Chap.* 16. *Num.* 3.

Mistake not those in the 19th of the *Acts*, to have been baptized again then; whereas they were but instructed to rest in the baptism which they had before. There is not any signification of any after baptizing, at that time when *Paul* there spake, but of that in the former time, when they were at first baptized; In the Aorist Passive as the Interrogation was put in the second plurall, εβαπτισθητε verse 3. in the same tense resolution sufficiently referreth unto that their baptizing in the third person plurall, εβαπτισθησαν, they were at first baptized with the baptism of Repentance to believe in *Jesus Christ* who was sanctified at baptism by the glory of the holy Trinity to sanctifie the baptism of others in their holy name, by their unitive holy grace of divine Authority to glorifie the blessed and ever blessing Trinity now omitted in their new dipps, and consequently disbelieved by too many through Satans extremly malignant subtilty to prevail as he did over those presumers in the name of *Jesus* without lawful mission from the Apostles, *Acts* 19. The evill Spirit answered and said, *Jesus I know, and Paul I know, but who are yee?* And the man in whom the evill Spirit was, overcame them that unwarrantably took upon them to deal in the name of the Lord *Jesus*; and the dippers appear unwarrantable herein, as against the command of Christ, and against the truth of Christ his promise; But let *Numb.* 3.

hope and obedience of continuall prayers hold in our Ministery faithfully to serve the Glory of the eternall Trinity, that Infants being baptized in the name of the Father, of the Son, and of the holy Ghost, others may deal with them as the Children of God, the members of Christ, and Temples of the holy Ghost, and they may so deal with others in all duties, in holy conversation, and in themselves, which God grant to the comfort of his People in accomplishment of his Prophecies and Promises to his dear Church, shooting up ( Spirituall Ejaculations of love ) her prayers of faith in the Covenant, betokened by the Rainbow for Common Salvation of Small and Great through the continuall Intercession of his beloved Son *Jesus*, the *Amen*, our *Amen, Amen.*

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## CHAP. XVII.

Numb. 1. Answer *to that other Objection about ingrafting dry sticks, to whom Christ giveth life as in figure, dead man enlivened by the dry bones of* Elisha. Numb. 2. Answer *to that about wrong to the elect by offer of grace to the reprobate, wheras here is ascribed*

*all*

*all the glory of efficacy to God in his grace and the blame of deficiency to men in all.* Numb. 3. Object. *And answer, about grace of child-baptism, how consistent with perseverancy since many baptized are unsaved.* Chap. 17. Numb. 1.

NUMBER 1.

Ther Objections have been sufficiently cleared in books of the more learned, yet, lest they may seem here to be declined, for their urgencies, a syllable or two of them.

*Object.* Infant-baptism ingrafseth dry sticks, and incorporateth dead members into Christ.

*Accom. Elisha* by the touch of his dead bones raised up a dead Man, 2. *Kings* 13. In figure of Christ who cured the withered hand, the blind eyes, the deaf ears, and raised up the dead body: wonder not at our hope of Resurrection in Spirit to a new birth at baptism by the merits of Christ dying for us all his Enemies to redeem us from death in our sins.

*Object.* The Doctrine of Child-baptism profaneth this privilege of Elect Saints, as if it were common to the reprobate; Out of mistake, as if redemption of all Particulars were meant in the words of holy Scripture, which intends but all Generalls verified *Numb. 2.*

*Chap.* 17. *Num.* 2. in that some of all sorts are accepted, as Elect to be sanctified and saved through the redemption of Christ.

*Accum.* God at his Election of some, effectually to be sanctified and saved, by the sweet providence of goodness, willed Christ his mediation to be sufficient in merits and Ordinances of Grace, though not efficient for the sanctification and salvation of all particulars, ascribing all the glory of efficacy to God in his grace, and the blame of deficiency to men.

The narrow conceipt restraining words of story to Generalls in your sense, hath not the like warrant of boldness to restrain the sacred words of Gods glory, promised to be the fulness of the Earth; his glory of mercy shining over all his works in offer of mercies to man-kind (through sin) all his enemies; Glory of mercy to them whom he elected and saved effectually, though they had not deserved any mercy; Glory to the not-elected, whom he called, invited and threatned, that in hope and fear they might amend and be saved; Glory of his justice in reprobating them that obstinately refused such mercies offered to them and theirs, in his offer of holy covenant to be a God unto them and to their Children, that the blessing of *Abraham* might be to all Nations and to all Families in the blessed seed of *Abraham*, *Jesus* that dyed to save the World as himself in truth proclamed, *John* 3. 12. *God sent his Son into the World, not to condemn the World, but that the world through him might be saved*; as *Jude* the Apostle gave all diligence to write of the common Salvation, all diligence is required for manifestation of Gods glory, blessing, sanctifying, and justifying that common in his holy name and holy covenant. 2. That

2. That narrow ſenſe in Affirmative ſignes of Univerſality, reſtraining to ſome particulars of all ſorts (but excluſive of others) is unconſiſtent with notes of Negative Univerſality, denying any ſuch excluſive, and holy ſcripture denieth any ſuch in this caſe, 2. *Pet.* 3. 9. *The Lord is not willing that any ſhould periſh, but that all ſhould come to repentance.* This univerſall Affirmation (with an univerſall Negation of any left out) is a compleat Univerſality for the ſavableneſs of all by the will of God. *Chap.* 17. *Numb.* 2.

3. They that were dead in ſin, are all redeemed by Chriſt; But all were dead in ſin, 2. *Cor.* 5. 14. *If one died for all, then were all dead*, in a manner deſerving to dye, doomed to death, yet with an Ambaſſage of mercy by the word of Reconciliation intruſted to the Miniſtery, beſeeching all to be reconciled that were at enmity through ſin; God having made Chriſt to be ſin for them as a ſacrifice for ſin at large: The Lamb of God taking on him the ſinns of the World.

4. This is a faithfull ſaying, worthy of all acceptation in faith, and hope in the living God, who is the Saviour of all men, chiefly of believers, μάλιστα πιστῶν, *maxime fidelium*, the Saviour of the faithfull in the higheſt.

The Superlative ſuppoſeth toward others a Poſitive and Comparative degree of mercy to glorifie God as Saviour of all, though of the faithfull in a ſuperabundance of excellence, 1. *Tim.* 4. 10.

5. Falſe teachers bring in damnable hereſies, *even denying the Lord that bought them, and bring upon themſelves ſwift damnation*, 2 Pet. 2. 1. *Seeing they crucifie to themſelves the Son of God afreſh*, Heb. 6. 5.

*Chap.* 17. *Num.* 2.

6. Some works never done, might have possibly been done, abstractedly considered in the freedom of enabled Agents, who chose not to do them when they were able. And some by doing escaped the punishment, unto which they possibly had been liable if they had not done. The *Ninevites* had been destroyed if they had not repented; as they of *Jerusalem* did not repent when Christ would; and they of *Tyre* and *Sidon* would have repented if they had seen what *Bethsaida* saw. Possibilities are very supposable in Application of means; May not Salvability be well conceived of other Out-casts, by the grounds of their pattern in our 4th Chapter, about Christ our great Prophet? who by his Angell (1) called *Hager* to teturn unto *Sarah*, Mother of the faithfull in her blessed Family; (2) Promising a Son by name *Ismael*; (3) Having in the end addition of praise in Gods holy name; (4) To Father *Abrahams* prayer that *Ishmael* may live before thee, (5) Gods answer for *Ishmael*, *I have heard thee*, *behold I will bless him*; (6) Gods Covenant with *Abraham* and his Seed to be their God; Almighty conteining all good, Father of Spirts and giver of Spiritualls; (7) An everlasting Covenant with promise of an everlasting Possession; (8) Therefore *Abraham* and his issue male were to be circumcised every one in token of that Covenant; The seal upon every male in *Abrahams* Family betokened their interest in that everlasting, so Covenanted by way of Inference as betwixt the Cause & the Effect; One inferring the other by right reason of Conjunction in Gods Covenant for the one, and therefore the other without exception of any.

9. Not

9. Not without distinction betwixt the Land of Promise as the figure, and eternall life in heaven figured thereby; Both in the Covenant, though not both alike inherited by the Covenanters; but in distinct dispensations of Gods mercies to the greater praise of his divine providence, true, faithfull, and mercifull in all. First to *Abraham*, though he lived as a stranger there, expecting that better Possession Eternall in heaven to his full content; So that it seemeth little curtesie to bring him a 1000 years from his celestiall Inheritance conteining all that need to be desired for perfect enjoyment; And leaving that other Possession of the figurative Inheritance to his seed, as one with him in hope of the like everlasting. (10) Though with a distinction also betwixt them of his seed; *Moses* appeared with Christ in glory, though having but prospected and not stept a foot in that Land of Promise; for the word of a slow or stammering tongue; what syllable miss-spoken by *Ishmael?* But laughing about him that had his name of laughter; And that not at full age for rejection of Inheritances by the Law, (11) much less by the Gosple of more mercy pattern'd in *Sarah*, Mother of the faitfull in believing the Covenant of God, all infinite for mercies above all his works; And that for *Ishmael* as her Son conceited in her mercifull heart to be blessed heir in her Family, *Sarah* said, peradventure I shall be builded by her; In hebrew Phrase from (*Banah*) builded, (*Ben*) signifieth a Son, and so *Sarah* longed to have a Child by her Bond-maid *Hagar*.

*Chap.* 17. *Numb.* 2.

How unsafe it was from the beginning for a woman

*Chap.* 17. *Numb.* 2. man (though wise and holy) to have the wardship of her husbands faith in matters of Religion; Although out of rare indulgence for him to take another wife as after her death Law alloweth; And her imagination of sacred melancholy by self-deniall in barrenness as a dead Womb man yielded to her husband in hope of the promised seed to be Heir of the World. The Almighty who called *Abraham* to offer that promised seed for a Burnt-Offering, (notwithstanding the Law of Nature against killing) hindered the deed of slaying him, with acceptance of the Fathers obedience, and the Sons patience, in similitude of Christs true death, yet hindred him not (against the Law in state of Innocency for one wife to one) upon such imaginary death of *Sarai* to take another, In his overstreced Patriarchall Agonie, by Gods permission ordered with Poenitentiall high Regreet; *Sarah* being ungratefully despised, her Son mocked; *Hagar* and her Son cast out, they knew not whether in the Wilderness, to *Abraham*'s great grief, unto God's greater Glory, blessing them all in his mercy through faith. *Abraham* and *Sarah* having therein dealt with faith, though not by faith in All: with faith believing God's promise, but not by faith, in as much as they staid not for Gods performance in his season by his way, but overdared another way, as gracious servants of God, erred in all ages, not as if they would abuse the grace of God, which they knew to abound in themselves, but upon presumption of such abundance unawares working after the wiles of the Tempter, by carnall devices, Thus with faith, though a weak faith of *Abraham*, and of *Sarah*, brought

brought they *Ishmael* within their faithfull family to be circumcised in token of partaking in God's Covenant. *Chap.* 17. *Numb.* 2.

12. With a distinction in the manner of partaking diversly for the diverse sorts of Seeds. One carnally presumed upon mistake of the promise: the other truly promised: *Isaac* the true seed by promis had two priviledges covenanted unto him: One to be the true Forefather of Christ for a blessing to all Nations: The other Priviledge to be right Inheritour of the promised holy Land.

From both which *Ishmael* the carnall seed was ejected by the sentence of *Sarah*, ratified with *Abraham's* consent by God's appointment; in respect whereof *Gal.* 4. *Paul* affirmeth it to be the Scripture which said: Cast out the Bond-woman and her Son; For the Son of the Bond-woman shall not be Heir with the Son of the Free-woman. Blessed be the Faherly providence of God, who made this to be scripture, that is, the written holy Word of God; whose goodness overruleth all according to his everlasting Covenant, to be God unto faithfull *Abraham*, and to his Seed: that will keep covenant with him in their different degrees: one Principall, another Accessory, both blessed: upon *Isaac* Principall by right of Inheritance: *Ishmael* by right of brotherhood, to have benefit of access in seasons of duty by voluntary kind consent of *Isaac*. Christ the Son of God, hearing the cry of *Ishmael*, by interpretation (God hath heard) by that very name prompting to faith, with warrant for believing, that God would hear and help: as he did in extremity, when *Ishmael* was about to perish with thirst; opening his mothers eyes

*Chap.* 17. *Num.* 2. to see the well, and said, what aileth thee *Hagar*? Feare not: and God was with the Lad: When he wandered thus in the wilderness, or wheresoever, untill he brought him back: not in mocking, scandalizing, or persecuting, but in living brotherly.

What said gratious, angry, just *Sarah* then? not a a word; Peace, Piety, Reverence. All sacred silence in the Grave. *Abraham* also died, in whom was the High Priesthood, by death reconciling offenders, and pacifying avengers of blood, *Numb.* 35. In figure of Christ, *Isaac*'s blessed seed, by whose heavenly guidance and assistance of brotherly kindness, *Isaac* and *Ishmael* together in filiall duty buried their Father *Abraham*; Then, and not till then a true Freeholder in the promised Land, by Covenant assured, blest, taking possession of Inheritance in heaven. *Ishmael* also died amongst them: not excommunicate, nor (which is worse) excommunicating himself, as a Separatist, but as God in blessing had promised, *Gen.* 16. 12.——*He shall dwell in the presence of all his Brethren.* So *Gen.* chap. 25.18.——*He dyed in presence of all his brethren.*

Christ the best brother, making attonement; Jew and Gentill, bond & free, all one by the blood of the everlasting Covenant at his death to slay enmity: yet is not the enmity dead: her mother Envy (that enchanting Witch) her blasphemy ceaseth not to bring (from whence it came) into the restless disorders, torments and woes of hell, flaming continually by the way, assaulting, endangering, as personall *Isaac*, and *Ishmael* before: So mysticall *Isaac*, and *Ishmael* their Collective Issues in their two Covenants, whether as distinct, or as oftentimes interchangeably

changeably mixed : *Ishmaelits* becoming *Israelits* by faith in the Covenant of *Isaac* his blessed seed : And his grand-children *Israelits* becoming *Ishmaelits* in trusting onely to the Covenant of their outward works and Ceremonious priviledges of *Moses* his Laws. *Chap.* 17. *Num.* 2.

Heavenly providence interweaving them for opportune exchange, or triall of their mutuall aides in his most mercifull wise judgments : untill at unawares for the common salvation one of the twelve Apostles sold Christ the blessed Seed, as of the former twelve brethren, Sons of *Israel*, envy sold *Joseph* to the *Ishmaelits* issuing from *Hagar*, and *Madianits* issuing from *Keturah*, *Abraham*'s other wives; their children, in association, as merchants carrying Balm from *Gilead*: And therewith selling *Joseph* into *Egypt*, *Hagar*'s native Countrey; thus occasioning all *Israel* into that place of bondage; old *Jacob* himself, the beloved heir of *Isaac*, went : having sent thither balm of *Gilead* with prayerfull outcry for Mercy, to redeem his little *Benjamin* thence, but could not : untill himself came thither. Highest fatherly Providence ordering him and all his, to tast of that *Egyptian Hagar*'s cup; And by her Son *Ishmael*'s balm beyond admiration suddenly to heal that old sad *Israel*'s heart, and all the wounds of his Sons; And by right application thereof how to heal Schismes, Heresies, Envies, in Prophetique sence prescribing that Balm of *Gilead*, with such fathers prayers and brotherly Treaties of mercy blessed by *Jehovah* the Lord God Almighty; who when he heard his Prophet wish, his eyes had been a fountain of teares to weep day and night for that every brother will sup-

*Chap.* 17. *Numb.* 2.

plant, and every neighbour will walk with ſlanders, thundered out that voice of Awe: Let not the wiſeman glory in his wiſdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he underſtandeth and knoweth me, that I [am] the Lord which exerciſeth loving kindneſs. This in concluſion directed to *Ægypt* and *Judah* (who treated ſo dutifully for a Fathers life, in the freedom of his little brother, to a brother greatned in proſperity) likewiſe to *Edom*, *Eſau*, the brother ſupplanted by *Jacob*: And to the children of *Ammon* and *Moab*, and all that are in the utmoſt corners, that dwell in the wilderneſs: not excluding the children of *Iſhmael*, whoſe Plaint in the wilderneſs under a ſhrub the Lord heard, and out of a buſh in fire ſaid to *Moſes*; Put off thy ſhoes from off thy feet, for the place whereon thou ſtandeſt is holy Ground: As the holy Mount *Horeb*: Alſo from the bramble buſh, in Hebrew *Seneh*, called *Sinai*: In this Allegorie, that is a figurative ſpeech of another ſenſe than at firſt appeareth, *Gal.* chap. 4. This *Agar* is Mount *Sinai* in *Arabia*. Behold, *Agar* hath ground of holineſs, or holy Land, alſo for *Sarah* and her children come from *Ægyptian Agars* captivity now to this holy Land of *Agar*. Now let envy ceaſe betwixt the children of *Sarah*, and of *Agar*, thus conjoyned in holy myſtery to ſerve the Lord, as he commanded *Moſes* at his firſt meſſage of deliverance. *Exod.* 3. When thou haſt brought forth the People out of *Ægypt*, ye ſhall ſerve God at this Mountain, called *Holy Ground*, for the preſence and apparition of God's holineſs there; as 2 *Pet.* 1. That other was called *Holy Mount*, where the

the Glory of the Lord outshined. *Chap.* 17.

And they of *Israel* had there a promise to be a holy Nation, *Exod.* 19. applyed 1 *Pet.* 2. 9. to them that had not, but now had obtained mercy to be the People of God, expounded of *Jewes* and *Gentils* in Covenant, *Rom.* 9. 24, 25. out of *Hosea* 2. 23. *Numb.* 2.

A Covenant to them and their *Little Children* to be their God, and to circumcise their hearts unto his love: A Covenant of the Spirit of grace: the holy Ghost covenanting to write his Lawes in their hearts, and to forgive their sins. *Heb.* 10. Though but a Covenant of works, as written in Tables of Stone, and by the pride of *Merit-Mongers*, trusting to the righteousness of their own works, through fault of their unbelief not taking hold of Christ, but persecuting him unto death, for which *Jerusalem* it self then became *Hagar*, and the Children of *Sarah* were then bondslaves to sin, captived under the curse of the Law, as transgressors of the Law, untill yeilding themselves dead to the Law; and by grace of the new creature, finding the letter of the Law dead to them; they be married unto Christ a new Husband in Covenant of Love, satisfying the Law for payment of her debts, and clothing her anew with the white Priest-like rob of atonement, for which shee shall be called in his name: *The Lord our Righteousness*, *Jer. chap.* 23. *chap.* 33. of whatsoever Nation. *Col.* 3. The Partition-wall being down at the death of Christ, there is neither distinction of *Jew* and *Gentill*, *Barbarian*, *Scythian*, nor of bond and free, but Christ is all, and in all for his promise sake to faithfull *Abraham*; in prayer for *Ishmael* also, blessing *Ishmael* into a Nation.

According

*Chap.* 17. *Numb.* 2. According to the vote of his Father *David*'s heart and harp Psal. 68. 17, 18. *The Lord among them in Sinai in the holy place. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men*; *Heb.* in the man; Christ that ascended to the right hand of God, and by his dispensation for men, yea, for his enemies. *Ephes.* 4.

Our Translatours offer it in little letters [as] in *Sinai*, *Psal.* 68. was it not according to the Covenant of Grace? when the Lord said in *Sinai* to *Moses*; Thou hast found grace in my sight, and to *Moses* his Petition [Shew me thy Glory] The Lord said; I will make all my Goodness pass before thee; teaching to be content in the knowledg of God as Good, and as it is good for us to know, (without overcurious presumption about his incomprehensible secrets) and I will proclaim the Name of the Lord before thee (to wit, that in hearing his gracious Name, thou shouldst believe his Word of Grace, and receive his gracious helps and gracious effects) and will be gracious to whom I will be gracious: and will shew mercy on whom I will shew mercy, chap. 33. and chap. 34. of *Exodus*: *Moses* early went up into Mount *Sinai*, as the Lord had commanded him: And the Lord descended in the Cloud, and stood with him there (it may be in that gracious presence which had often visited him in vision) and proclaimed the name of the Lord: The Lord God mercifull and gratious, long-suffering, and aboundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression, and sin; according to the tenour of Covenant, for them that believe, and by repentance turn unto Gods love:

love: But for sinners that continue as enemies, to hate God, is the latter part of that Proclamation of his righteous Name [ That will by no means cleer: visiting the iniquity of the Fathers upon the children, and upon the childrens children, unto the third and the fourth generation. *Chap.* 17. *Numb.* 2.

Not to forget the report of an Assembly Collegiat, inhabiting Mount *Sinai*, whose chief head called *Archimandrita* this year in *England*, collecting Benevolencies toward his redemption; as at *Oxford*, at *London*: What may be the mind of the Lord herein, but mercy and justice: justice against iniquity, yet mercy to iniquity, when forsaken by grace in love of God: and mercy to mercy, doing the lesson of our Lord Jesus Christ learned by our Apostle *Paul* in Paradise: how it is more blessed to give than to receive; certainly blessed both.

In loving kindness, righteousness and judgement I delight, saith the Lord. Of infinite eternall free good pleasure having at first put into the Creature (after his Image) and now again into the new Creature, a free good pleasure of Grace offered to sinners, and refused, or soon ejected by such as take more pleasure in sins of unbelief, and uncharitableness and unrepentance; herein (as they freely profess, or profess not the Covenant of Christ) is a Copy legible, how Christ will profess, or not profess men in the book of the Lamb, his eternall, good pleasure, mercifully vouchsafeing to mens weak capacities, by what they (made after Gods Image) do find in their books of Laws, Ordinances, Counsells, Purposes, Decrees, and remembrances, helping to believe, infinitely more excellent in Gods-

all-sufficient

*Chap.* 17. *Num.* 2. all-sufficient, Essential, inward, pure Act of everlasting Covenant; constantly free, freely perfect, perfectly constant, unchangable ordering outward, outward changables from everlasting to everlasting, as in time past, present or future, revealed to them that will not, or will hear, see and love the good pleasure to, or for Babes made in Gods sight by the will of Christ, ἐγένετο, the word being of the middle voice, both of Active and Passive signification, Passive; in prime Donation of Grace from God: Active, in using or refusing that offered gift of Grace, by men taking pleasure to wink with their eyes, and so not seeing what they might see, thus hid in that good pleasure made in the sight of God, *Math.* 11. 26.

To those questions, *Ezekiel* 18. 23. *Have I any pleasure at all, that the wicked should die (saith the Lord) & not that he should return from his waies and live?* We dare not approve other answer, than what the Lord giveth himself upon Oath, *Ezek.* 33. 11. *I live saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live, turn ye, turn ye from your evill waies, for why will ye die O house of* Israel; hath not God ordained his own Oath to be an end of all strifes and controversies herein? *Heb.* 6.

*Object.* Grace of Child-baptism how consistent with perseverance in grace; Since many baptized are wicked in life, and accursed in death; Heretiques or Apostates from the profession of the faith, into which they were baptized.

*Accomod.* At baptism is applied outwardly the Covenant of grace, as by the token or Seal thereof, and the words of promise, which afterward

ward upon advertisement inwardly presenteth an offer of that promised grace in the understanding to notice, consideration, and belief, as true, and thereupon an offer of the same grace in the will to love, as good from the truth and goodness of God, co-ordaining that outward and inward offer in consequence, orderly to follow one an other though with difference of Effects, according to different applies and circumstances, as seed by the way side devoured by fowls. So the word stollen by the Devill out of remembrance; Or as seed among thornes, so the word among cares of the World and deceiveableness of riches. Or as seed in stony places springing up without deepness of earth, but when scorched with the Sun, withering away for want of root; so he that heareth it, but having no root in himself in the heat of persecution, often doth but as the good seed in good ground; the Saints rooted in faith and charity perish not, believing and loving the Covenant of salvation for ever. *Chap.* 17. *Numb.* 2.

A voluntary consent of their hearts by the graces of faith and love, when for defect thereof others destruction is voluntary neglecting, opposing, defeating somewhat in the way of salvation positive, theticall and federative, offered by the Counsell of Gods will in possibility toward saving them as (of that old word θέω τίθημι: *pono, statuo*) *Acts* 11. 23. *Ex proposito, ex consilio voluntatis, Ephes.* 1. 11. *Ex fœdere, Heb.* 8. 8.) in rejecting the word of salvation they reject Christ, ἀθετῶν, defeating Christ from being their Saviour, *John* 12. 48. *Luke* 7. 30. ἠθέτησαν, the Pharises defeated the Counsell of God against themselves, being not baptized: in rejecting baptism they

*Chap.* 17. *Num.* 2. rejected Christ from being a Saviour unto them, and their children; it was their fault; how often would I have gathered thy children together, as a Hen gathereth her Chickens under her wings, and yee would not, *Luke* 13. and chap. 19. He wept over the City, saying: If thou hadst known, even thou in this thy day; an imperfect speech to be understood by his teares: but of them who weep as he did for them, and their Children? Teares are melting prayers, spirituall dewes descending and ascending unto the Throne of Grace for young budds as well as old, unto his glory who dyed for them; and as the Sun shineth on them in his good pleasure, and blessed them with his own Mouth, and in his holy Name be they blessed with those that blesse them. *Amen.*

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# *A Parallel about admitting women to the holy communion, upon reason of consequence, unless an express be found in holy writ,*

Chap. 17. Num. 2.

## A PARALLEL.

Hereas a Lady proposed the like doubt about admitting women unto the holy Communion; the like Accommodation by good consequence, out of what the Holy writ expresseth.

1. Women were baptized (*Acts* 8.) New birth by water and Spirit at Baptism begetteth a new Creature, once born, yet needing to have that new life of the Spirit nourished often by Spiritual eating and drinking at the Supper of the Lord; The Lord in his Ordinances providing abundantly what is needfull.

2. Male and Female are one in Christ, *Gal.* 3.28.

3. Man and Wife are Heirs together of the Grace of life. 1 *Pet.* 3. 7. συγκληρόνομοι Coheirs of the living Grace. Therefore to communicate in that means of Grace, eating the Bread of life by faith, and drinking into the same Spirit of Grace.

4. By the Holy Ghost there is commended the hidden Man in a Womans heart. 1 *Pet.* 3.4. ὁ ἄνθρωπος, the very same word which is used. 1 *Cor.* 11. 28. and therefore under that word (in the name of Man) Woman also being comprehended, is there bid to examine her self, *and so eat of that Bread and drink of that Cup.*

*Chap.* 17. *Numb.* 2.

## *Vnoffensive Postulation in equity for infants.*

THat as you cannot hinder Infants from crying (nor us from hearing their crie) you will not denie their infirmity, which being granted, our beneficence is due by Commandement of the Holy Ghost, ὀφείλομεν *debemus*, we owe this duty to bear the weakness of the Impotent, *Rom.* 15. ver. 1. 10. 12. where are alledged the very words of duty, which prescribed for the Gentiles in joyning with the Jews as then with their Infants in covenant with God, *Deut.* 32. 43. 29. 11. and also the words of *Isaiah*; His Prophecie for the fierce Creatures, hoping in the Child *Jesus* to agree with the sucking Babes; in this duty, proceed wee by the Grace of God accordingly to bear Infants in our arms of Charity to the Congregation at Baptism, with prayers of faith in his holy Covenant of Grace unto his Glory, that in his name God may bless them and us each in other, that their prayers may be heard for us in old aged extremities, when unable to speak for our selves; as they are now (yet since) by the spirit of congratulation, Christ in his fore Father *David*, speaker of the universe made every creature hear and speak the praise of our Creator and the Lamb; A child exposed had on the swadling clouts Inscription to this effect.

*God hath blest hitherto, that he may bless us still,*
*You Christians, Christen me, and call me what you will,*

Wheretothus.

*Christ will the name which we will, praying without strife;*
*That thou profess Christ, and he thee, writ in the Book of life.*

*A Rescript of what was blotted out from* Chap. 1. Numb. 1. *if with leave, humbly representing at last about the blessing of Christ his Melchisedechian priesthood, as unitive of the Father and the Child in Covenant at baptism, by the baptist a Levite in refined ministery, sent from Christ as God, to prepare for Christ a man, Angel of the Covenant.*

Chap. 17. Numb. 2.

## A RESCRIPT.

WHosoever *Melchisedec* were; Our intent proceedeth.

1. Whether he were *Sem* the Jew, which is not likely; The Pedigree, Children and Father of *Sem* being expresly noted in holy writ, with his beginning and end.

2. Or whether he were a Gentile of *Canaan*; which is as unlikely, that any *Canaanite* was greater than *Abraham*; the preferment of the Jew being much every way (*Rom.* 3.

WHo Melchisedec *was, antient writers agree not*; Hierom *reporteth others opinions rather than his own*, Epist. 126. ad Evagrium; *affirming it to be a most famous question; Fame had not then any certain definition of Councill, or other interpretation of sufficient publique Authority. Some (out of their private phancie) darted at o-*

Chap. 17. Numb. 2.

*others, improperly, the name of heresie; which was retorted upon them; as* Epiphanius *( on the* 55 *heresie ) confuted those who took* Melchisedec *to be* Sem; *as divers of our Opponents and of Papists think. Now what these say for their excuse, by the Law of liberty, diverse others may. For excuse of the second opinion, thinking* Melchisedec *to be a* Gentile-Canaanite, *for which in* Hierom *are named,* Hipolytus, Irenæus, Eusebius Cæsariens. Emissenus, Apollinarius, Eustachius Antioch. *For the same is* Theodoret, *Quest.* 63. *in* Genes. *and* Pererius *a Jesuit against other Jesuits; Why not the same liberty for the third opniõ, never expressedly condemned in the sence here; But in the sence of Personal union, imagined of an Angel; Or of*

3. Or whether he were not a bodily person of Man, being neither Jew nor Gentile, nor a Personall Angell, but the Vision of Glory wherein God the Son spake as King of Righteousness and King of Peace; which by interpretation is signified in that name ( *Melchisedec* of *Salem* ) best fitting the Son of God himself; the God of Glory called often *Jehova*, the Great and Glorious name allowed to no meer Creature, yet often to him who spake in that appearance of Man's face; not as if God the Son were personally united unto that appearance of Glory with Man's face; wherein he spake to foreshew his purpose of love in the appointed time, that he would come to be a true Man in our nature to save us men.

4. At that Prophetique Visionall Præsentation in appearance of Man's face unto the face of those antient Fathers, he denied his face to be seen; So preparing them to believe, that he their Saviour

our would have the Nature of God, and the nature of man in one Person, but that the face wherein he then appeared to the Patriarks was not his Personall face, nor that Outward vision of Glory was Personally then united unto Him, but a presentation of His gratious Effects, in appearance of man.

The name of man ought to be writ in little letters, as not in the Greek Text. *Heb.* 7. 4. And that *v.* 15. to be called by Apposition, as in the same case, without any Note of the Genitive, as in two Substantives, meeting with importance of different things. So this third Exposition taketh the similitude to be *Melchisedec*, and *Melchisedec* to be the similitude in appearance of Man's face; And in manner of Angell-like mission; as sent about an heavenly good message (that name Angell, signifying a Messenger) and by an Excellence, as in that vision of Glory named Angell of the Face, or Presence, presenting Christ Visionally *the Son of God. Here the appearance of man is not imagined hypostaticall, as if* Melchisedec *were a Person, but a Presence (so called* Esaias. 63.) *Presence visionall, or visioned-Face of Aspectable Majestie, called the Glory, wherein the Son of God, by Gracious Effects appeared to be present, a Theo-phanie, preparing to expect him afterward in Theanthropie, That is, Incarnation of God to be one Person with man for the Redemption of mankind, by the blood of God, Act. chap.* 20. 28. *That Angell of the presence spake to* Abraham, *Gen. chap.* 18. *and chap.* 12. *why not chap.* 14. *as a Priest then in prevision as well as in the Revelation chap.* 8. 3. *the golden Censer, Priestly Presentment, as well as the Golden Girdle ch.* 1.

*Chap.* 17. *Numb.* 2.

*One*

Chap. 17. Num. 2.

*One like the Son of man; yet saying, I was dead & am alive* A & Ω, *the Beginning and the End; Christ his Glory,* John 12. 41. *Which* Isaiah *saw, chap.* 6. *chap.* 63. *all the dayes of old receiving meat,* Gen. *chap.* 18. *As he presented Bread and Wine: both might alike be true, yet both in the presence of vision: God is Judge, his Word is Criticall,* Heb. *chap.* 4. 12. *regularly judicative: if this could be refuted, yet our Aime holdeth.*

gen: 14. Exod 24?

given and taken by him

to the holy Prophets view: The Revelation most expressingly described in a Priests Habiliment, to teach us the benefits of Christ his Office as Our High-Priest. Our principall Hold whereof is in the Holy Ghost, expounding it in the Gospell of *John* chap. 12. 41. to be Christ's glory which *Esay* saw chap. 6. in the Temple, as it were to fullfill the Priestly function, presented in the beauty and glory of Holiness.

And whereof *Esay* celebrated the praises, chap. 63. 7, 9. according to all that the Lord hath bestowed on us, and the great goodnesse toward the house of *Israel*, according to his mercies, and according to the multitude of his loving kindnesses. So He was their Saviour in all their affliction, He was afflicted, and the Angell of his presence (Angell of His Face) saved Them: in love, and in his pitty he redeemed Them, and He bare and carried them, all the dayes of old.] All the dayes of Old: Is not He fitly called the Beginning? *Revel.* 1. and *John* 1. *In the Beginning was the Word, and the Word was with God; All things were made by Him*: Man especially, created after his Similitude yet sinned, *Psal.* 49. 12. In Hebrew *Adam* pernocted not in honor, continued not one night, but in the same day wherein he was

was formed: sin deformed him. The Son of God (in appearance of Man walking in the Garden) reformed man: informed him about the Sacrifice of the Lamb: confirmed him by a promise of Conquest in the Seed of the woman, *Genes.* 3. thence to the promised blessing in *Abraham Genes.* 12. Thence to the blessing at appearance of *Melchisedec*, thence to the blessing in *Abraham*'s Seed, *Gen.* 17. So to *Gen.* 22. by Oath repeated, *Hebr.* chap. 6. for blessings according to the Order *Melchisedec*, *Hebr.* 7. 3. abiding a Priest continually like unto the Son of God ἀφωμοιωμένος, *ab-assimulate*: As from his glory made glorious like him, the Son of God, not in his invisible Nature of God, but in his manhood, wherein his eternall Divinity dwelleth now in unity of the same person, which formerly spake in visioned similitude, or *Ab-assimulation*: His Divine Person ordering that similitude to foreshew what he would approve afterwards, as man in his Priestly Sanctification, exemplifying in that Act of receiving Tithe by the *Melchisedechian* Priest, so said, to abide continually: by vertue of God's Oath, according to the Order *Melchisedec*; not of *Melchisedec*: but by Apposition, as the Similitude-*Melchisedec*; So the Order-*Melchisedec*; the Divine Providence ordering that Similitude-*Melchisedec*, to foreshew what Christ would in truth perform according to that Order of Priesthood unchanged, ἀπαράβατον, unchanging from one person to another, as it had, if *Melchisedec* had been another person: Christ is another Person, in respect of *Aaron*; but not another Person in respect of *Melchisedec*: *Aaron* his Priesthood passed from man to man, by reason of

*Chap.* 17. *Numb.* 2.

*Chap.* 17. *Numb.* 2. mortality: not so the Priesthood of Christ: who filleth in Truth what he predescribed in that Order-*Melchisedec*; The similitude of One in Provision under the Old Testament, as since again in the Revelation; chap. 1. 1. designed Agitant thereof: One like the Son of Man, with a Bow in his hand conquering, and to conquer; yet in the name of the Word of God revealing his will therein about Small and Great: in his right aiming-Thunderbolts of righteous Judgments and Mercies: in truth of his Prophecies and promises to bless those that bless, and curse their adversaries that curse his *Israel*, his holy City, new *Hierusalem* descending from heaven, his habitation of Holiness and Righteousnes.

Alas beholding our frailties, as wormes-travellings 'twixt dust and ashes (but as archers in common speech allow one to be called the giver of aime) signifying what he seemeth to see, when the high-flying arrowes of Gods Judgments manifest themselves in event as at their marke.

2. Our humblest fidelity proceedeth in hope holding of Christ his *Melchisedechian* blessing as Unitive.

1. Unitive of Giver and Gift in Gods blessed acceptance: *Abraham* paying Tithes, was himself Tithed, and blessed by *Melchisedec. Heb.* 7. 6. gratefully tithing: blessedly tithed: hollowed to blessed love of God.

2. Unitive of Father and Childrens Children, Tithed in the Loines of *Abraham. Hebr.* 7. 9. and so partakes of his blessing.

3. Unitive of People and Minister in *Abraham*, *Levi*, blessed, as having charge over his brethren by Gods command.

4. Uni-

4. Unitive of Jewes and Gentiles, all Nations blessed in *Abraham*. Gen. 18. 18. in *Abraham's* blessing as a Father, having his Children also blessed while Infants: Therefore all Nations are to be blessed, as Fathers to have their Children blessed also. *Chap.* 17. *Numb.* 2.

5. Unitive of both Jewes and Gentiles, with Christ the Seed of *Abraham*, in whom all are to be blessed.

6. Unitive of that blessed Seed with God the Son, who by Oath mediated ἐμεσίτευσεν, enterposed himself Mediatour. So God and Man in one.

7. Unitive of *Melchisedec* with that Mediatour, not in person or nature, but in mysterie: *Melchisedec* blessed *Abraham* that had the promises in God's Name; who promised, and sware to be Mediator for performance of the blessing, that our hope might be in him as Priest, after the Order of *Melchisedec* for ever, in a continued perfective progresse of *Melchisedechian* mysterie, blessing from Christ the Son of God: promising and promised from the beginning to the end, blessing and blessed for ever.

8. This *Melchisedechian* blessing is Unitive of Christ, and his Ministers: in as much as it entreth within the vaile; that is, his flesh for Atonement in truth of what was figured at that Atonement by presentation of Blood and Incense once a yeare before the mercy's Seat, to cleanse (from all sins) the people and their Ministers in all their services, that they might be pardoned, accepted and blessed of the Lord, throughout the whole course of the year: So Christ after the vaile of his Flesh was rent by death, entring into the most Holy presence of *Heb.* 6.

*Chap.* 17. *Numb.* 2. God made Atonement for all our sinns by his continuall intercession with our prayers before the Throne of Grace, to procure all needfull blessings on his People, through his meritorious bloodshed presented by his holy *Melchisedechian* Priesthood: applied by his Ministers in His Name, at his command upon promise of Assistance, and Acceptance with blessing as He ordained.

2. This Unitive *Melchisedechian* blessing is by Covenant: the New Covenant in Christ's Blood, the Blood of the everlasting Covenant, *Hebr.* 13. with prayer toward Perfection of duties acceptable to God through Jesus Christ: in every good work of blessed people in unitie with their blessing Ministers. 2 *Cor.* 3. 6. Ministers of the new Covenant, blessing into the Kingdom of Christ in righteousnesse and peace in the Holy Ghost: *Rom.* 14. Ministers of the Spirit of Peace, according to the Covenant of Peace in the Gospell of peace, glorious in the knowledg of the glory of God, in the face of Jesus Christ: 2 *Cor.* 4. forgiving in the face or Person of Jesus: 2 *Cor.* 2. In His Name, by his gift and power in the Holy Ghost; Go in peace, as my Father sent me, so send I you: whatsoever ye bind on earth shall be bound in Heaven: All power is given unto me in Heaven and in Earth; Goe ye therefore Baptizing.

O Thou great Possessour of heaven and earth, blessed by *Melchisedec*, in *Melchisedec* blessing *Abraham* that had the promises, and both Covenants to him and his young Children, hast not thou established in him and his *Isaac* the new Covenant, *Genesis* chap. 17. 19. conteining the Gospell of grace. *Rom.* 4. 16. For an everlasting Covenant to blesse all

Nations

Nations and their young Children in thy holy name at Baptism? *Chap.* 17. *Numb.* 2.

3. A Baptismall blessing to the baptized, and baptizing Ministers of thy Covenant for assurance of Right to thy blessing in Heaven and Earth.

*Thus saith the Lord, which giveth the Sun for a light by day, the Ordinances of the Moon and of the Stars for a light by night,* Ier 31. 35. *If you can break my Covenant of the day, and my Covenant of the night, and that there should not be day and night in their season (then) may also my Covenant be broken with* David *and with the* Levites, *the Priests my Ministers,* Jer. 33. Isaiah 61. 6. *Men shall call you the Ministers of our God: I will also take of them* ——*for* Levites, *saith the Lord: for as the new Heavens and the new Earth shall remain before me, saith the Lord: So shall your seed and your name remain,* Isaiah, *Chap.* 66. and *Malachi, Chap.* 2. *Yee shall know that I have sent this Commandment unto you; That my Covenant might be with* Levi, *saith the Lord of Hosts; and* Chap. 3. *He shall purifie the Sonnes of* Levi, *and purge them as Gold and Silver, that they may offer unto the Lord an Offering with righteousness. I the Lord, I change not, therefore ye Sonns of* Jacob *are not consumed; Return unto me wherein yee have robbed me.* Even this whole Nation in Tithes, this amidst Evangelicall duties, and Evangelicall blessings hath an Evangelicall Sense; If in coherence with the words precedent about Christ his coming, and his forerunner *John Baptist*, and with the subsequent words about *Iohn Babtist* in the spirit of *Elias* turning the hearts of Children toward their Fathers; *Iacob* by name, who vowed to pay tithes. *Gen.* 28. (and when he returned according to his desire the Lord minded him for the vow) excellently

*Chap.* 17. *Num.* 2. blessed in imitation of Grandfather *Abraham*, blessed in his gratitude of tithing (400. years before the Law of Ceremonies, while he was under the Gospell preached (an example for his blessing to come upon all Nations, *Gal.* 3.) as the Gospell increased the reason of equity, 1 *Cor.* 9. 12. by the excellencie of spirituall administration.

Herein is a blessed reach, also for turning their hearts toward Forefather *Noah*, in whose time the Earth was accursed by the Flood-gates of Heaven; Which upon their turning shall abundantly bless them, not to fear, want, by paying Tith, in that third of *Malachi*; *Try me saith the Lord of Hosts, if I will not open the windows of Heaven, and power you out a blessing, that there shall not be place enough to receive it; And all Nations shall call you blessed.* And may not wise pious Nations freely joyn with them in the blessing so contrived, in Christ his Melchisedechian blessing of Heavenly and Earthly fruits of righteousnes and peace, rather than adventure on the triall of fate (divine destination (about the contrarie curse to the Earth for no fruit unto God who made all, and preserved all to us, when others perished in the time of *Noah*: and promised a greater preservation by the water of Baptism. Here *John-Baptist*, a Levite called Angel, that is, Messenger, and Christ called Angel of the Covenant, are so nearly joyned in the same message of the Covenant at Baptism, for all people to be blessed, so returning with praise and thanks to bless the most high God, Possessor of Heaven and Earth [*The giver of all fruits and blessings, Heavenly and Earthly*] who promised so to bless *Abraham*, and be his great reward himself, exceed-

his

his imagination, in that his complaint of being Childless there, not understanding the promise of the Son of God, to become his Son by taking Man's nature of *Abrahams* blessed seed to bless all Nations in Heavenly and Earthly blessings; By covenant beginning in *Abraham* and his *Isaack* (by the promise to be born and blessed young) a Pattern for all Nations to be blessed with their young Children; By Covenant assuring them to be blessed in him, that (by such unitive vertue of his blessing) all things in Heaven and Earth might work unto his Glory for their good in knowledge of his blessed will, for right unto a sanctified use of all for learners, communicating in all good with Teachers, *Gal. 6. 6.* Faithfull, Praierfull, and thankfull, fruit-receiving, and Child-Baptizing Ministers, approved herein to be the true blessing Ministers of Christ, our Priest after the Order of *Melchisedec* for ever: In his unchangable Priesthood; Not passing from one to another; as it had, if *Melchisedec* had been an other personall Man indeed, and not the likeness in Vision of Glory made like unto the Son of God, *Heb. 7. 3.* ἀφωμοιωμένος the word signifieth *Ab-assimulate*, as from his Glory made glorious like him the Son of God, not in his unvisible Nature of God, but in his Manhood wherein his eternall Divinity dwelleth now in unity of the same person, which formerly spake in the vision of that similitude *Melchisedec*) his visionall Assimulation as a Priest, is said to continue ever in truth of holy writ, so presenting him from the beginning; yet without any notation of his beginning unto the end of the Revelation; yet without any signification of his

*Chap. 17.*
*Num. 2.*

*Chap.* 17. *Num.* 2. his ending, as sent by Christ to design the whole revelation: One like the Son of man in a white Garment with a golden girdle, and a golden censer offering incense of Prayers as a Priest, as a Prophet, having the book open in his hand, with a Crown of gold as King of *Salem*, where the Lord of Glory dwelleth on his Throne; in his holy Citty New-*Jerusalem*: having the names of the twelve Apostles of the Lamb in her foundation distinguished by 12 Gates, their Administrations of Baptism, as 12 Gates, for entrance of the 12 Tribes, and of the Nations by right of Covenant in the same blessing with them to be continuate by Ministers ordained with laying on of the Apostles hands.

These are the Fundamentall Principles ἀρχαὶ, *principii, principatus*; Beginning or Principallity, laid by the word of God on Christ for entrance into his Kingdom, not to be defeated upon pretence of laying a new, but to be built upon toward perfection by this Melchisedechian Preisthood of Christ, in hope of his blessing, as an Anchor sure and stedfast in the deep waters of Gods mercifull promise and Oath, against all contrary waves and winds of opposition destructive, under shew of amends.

Take heed of that dreadfull curse of desertion, for deserting that good word of God, formerly blessing the Baptized in his Name, and the anger of God hardning toward finall impossibility there threatned; rather as there advised; Be followers of blessed forefathers, with faith and patience resting in Gods Covenant to them and their young Infants, not laying again the foundation of Baptismes, and of laying on of hands, but proceeding upon the for-

former in ultra-expectative grace toward all the Benedictive, Unitive, Perfective duties hereof. Which God grant in Christ the *Amen*, our *Amen*: *Amen*.

If this upon examination must be blotted out againe: may here succeed another briefe advertise preservative, against the danger of supposititious new light, whereby some unseemingly seeme above the ordinances of Christ, to be Godded: higher than *Adam*'s affectation to be like God, against the written Word of God, which is able in humility to make wise unto salvation: thus.

1. Our union with God is by way of everlasting Covenant, requiring divers works on our parts. In the Epistle to the *Hebr.* chap. 13. verse 20, 21.

2. Those divers works are performed by divers gifts of Gods manifold Graces, 1 *Cor.* 12. verse 4.

3. The Holy Ghost, who is infinite without measure, divideth those gifts to men severally by measure 1 *Cor.* 12. verse 11. *Rom.* 12. verse 3. 6.

4. The Receivers of those gifts are made new creatures, that all glory may be to the Creator. 2 *Cor.* 5. verse 17. yet new borne by the Spirit, and water at Baptism, that holy Church motherhood may not be contemned.

5. The New Creatures are new Men, created after God in Righteousness and true holiness, after the Image of Christ, *Rom.* 8. verse 29. *Ephes.* 4. verse 24.

6. This Image of Christ appeareth in us, as in a Looking-glass, 2 *Cor.* 3. verse 18.

7. This appearance of Christ's face in the Spirit,

is by reflection from the written Word of God, as a Prime Looking-glass to direct our outward works also: *James* chap. 1. verse 23, 24, 25.

8. That Looking-glass of the written Word is to be held and observed, to the end through all the mystery of Godliness foretold by Christ, *Revel.* 1. verse 19. *Writ the things which thou hast seen, and the things which are, and the things which shall be hereafter. Revel.* 14. 13. *Write, saith the Spirit.* Marke the Protestant Doctrine for rest unto the dead, written by the Spirit on purpose, for the fall of *Babylon*, in the *Roman* mysterie, which thrived with the contrary doctrine of Un-rest in *Purgatory. Rev.* 19. verse 9. *Write, Blessed are they which are called to the marriage-supper of the Lamb.* Marke how the Spirit warranteth that Ordinance of the Lord's Supper, to continue after the destruction of *Rome*, described in the former words, *Rev.* 18. 21. verse 5. *He that sat upon the Throne said, Behold, I make all things new. And he said unto me, write*; Marke, Holy writ to be our Ruler after all mad new by the Reformation.

9. Created gifts continue in mans soule after death; his understanding perfected with the light of glory to know God: 1 *Cor.* 13. verse 12. ——*Now I know in part, but then shall I know, even as also I am known, seeing face to face*: his will perfected in charity loving God. 1 *Cor.* 13. *verse* 8. *Charitie never faileth.*

10. The body reviveth at the resurrection. *John* 20. verse 27, 28. *Reach hither thy finger; Behold my hands: and reach hither thy hand, and thrust it into my side, be not faithlesse, but believing. Thomas answered, and said, My Lord, and my God. Jesus saith unto him,*

*because*

*because thou hast seen, thou hast believed.* Luke 24. vese 39. *Behold my hands and my feet, that it is I my self: handle me, and see; for a Spirit hath not flesh and bones, as you see me have. And when he had thus spoken, he shewed him his hands and his feet: And He did eat a piece of broiled fish, and of an hony combe before them. Acts* 1. The Apostles beheld him ascending while they looked stedfastly toward heaven: from whence also we look for the Saviour, or Lord Jesus, who shall change our vile body, that it may be fashioned like unto his glorious body: *Phil.* 3. ver. 21. *Rom.* 8. ver. 11. *If the Spirit of him that raised up Jesus from the dead dwell in you: he that raised up Christ from the dead, shall also quicken your mortall bodyes, because of his Spirit dwelling in you.*

Thus the true Spirit helpeth the Resurrection of the body, which the false spirit disbelieveth, out of an imagination of a present enjoyment, which cannot be the present resurrection of the just finally promised by Christ. *Luke* 20. verse 35, 36. *Where they at the Resurrection of the dead, neither marry, nor are given in marriage. Neither can they dye any more.* Therfore these Opinionists who do marry, and shall dye, have not attained the Resurrection intended by Christ: and if they believe it not, it is to be feared, they shall not attaine it; God grant unto them, and us all needfull graces; that we may believe, and enjoy the Salvation of our Souls and bodyes, as handy-works of God in his children, members of Christ, and Temples of the Holy Ghost. 1 *Cor.* 6. verse 15. 19. *Know yee not, that your bodyes are the Temples of the Holy Ghost, in you which you have of God: and yee are not your own, for yee are bought with a price:* Therefore glorify

glorify God in your body and Spirit, which are of God: not God.

Christ in mercy to the glory of his Almighty Spirit, frame us aright, against the spirits of untruth and blasphemy, to love him the way the truth and our life everlasting.

*Errata.*

TItle pag. r. bow ¶. p. 5. l. 20. r. yee p. 33. r. 1 Cor. 15. 55. p. 53. l. 6. r. efficatious grace. l. 11. r. winne. p. 54. l. 5. r. at baptisme. p. 84. l. 8. r. a certaine word. p. 96. l. 11. r. that marke. p. 121. r. brasen. p. 122. title, for Elizabeth r. Ezekiel. p. 126. l. 31. at his command, r. so ready for assistance of their obedieat duty that his heavenly quick word saith, command ye me. Esa. 45. 11. p. 131. l. 5. r. 40. p. 133. l. 10. for to r. the devils. p. 163. l. 31. r. ὡ. p. 164. l. last for be stip. r. stipulat. p. 169. l. 13. r. Iohn 3. 5. p. 173. l. 2. r. differred. p. 182. l. 13. r. to and from whom. l. 32. again Αλληλοῖς. p. 184. l. 10. r. συγκατ-ληφίδη. p. 187. l. 8. r. Iohn Baptist day. p. 190. l. 8. r. displaceth. p. 196. l. last. in his holy enam, and his holy covenant, Esa. 24. 5. the everlasting covenant broken by some possibly concerned untill the breach. p. 213. l. 20. r. are now. yet since by. p. 216. in marg. l. 9. r. of old. was it as when the nobles of Israel saw God, and did eate and drink, Exod. 24. 11. he receiving meat, Gen. 18. as cap. 14. he presented bread and wine.

FINIS.